

AN  
ABRIDGMENT  
OF  
*Christian Doctrine;*  
With Proofs of  
SCRIPTURE,  
FOR  
*Points Controverted.*  
Catechistically explain'd,  
By way of  
Question and Answer.

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*Permissu Superiorum.*

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Isa. xxx. 21.  
*This is the Way, walk ye in it.*

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London, Printed in the Year 1717.







## To the Reader.

**T**HE Principle Part of this Catechism is an Abridgment of Christian Doctrine; defended and clear'd by Proofs of Scripture, in Points controverted between Catholicks and Sectaries, and explain'd by the familiar way of Question and Answer.

To this in the former Impression was only adjoyn'd a necessary Exposition of the Mass, our Ladies Office, and the Festival Days of the Year: But to this last Edition is added an Explication of certain Ceremonies of the Church which now renders it capable of Instructing the Ignorant in the whole Doctrine and Discipline of the Catholick Church. Besides, I have Corrected some false Citations, and other Errata's which by the Printers negligence, occur'd in the former Impressions.

Peruse it (Good Reader) with such Charity as I have penn'd it, and if thereby thou shalt become more knowing in the Law of Christ, and in Practice more dutiful to God and thy Neighbour, it will abundantly recompence the Labour of

Thy well wishing Friend  
and Servant in CHRIST,

H. T.

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## A P P R O B A T I O.

**C**UM Liber inscriptus, *An Abridgment of Christian Doctrine, &c.* Authore viro docto H. T. mihi probe noto, in tercia Editione, quam non indiligenter perlegi, nihil contineat, contra Sanam Doctrinam, vel Bonos Mores; multa vero partim scitu necessaria, partim valde utilia dilucide & succincte, in Fide Catholica instituendis proponat, dignum censeo qui ob Publicam Utilitatem Typis evulgetur.

Datum Duaci, Martii xi. 1649.

Gulielmus Hydens S. T. D. ac Professor, Collegii Anglorum Duacensis Præses & Librorum Censor.

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A N



A N  
A B R I D G M E N T  
O F  
Christian Doctrine, &c.

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C H A P. I.

*What a Christian is: And of the Blessed Trinity.*

Question. **C**Hild, what Religion are you of?

Answer. Sir, by the Benefit and Grace of God, I am a Christian.

Q. Whom understand you by a Christian?

A. Him that inwardly believes, and outwardly professes the Faith and Law of Christ.

Q. When are we oblig'd to make an external Profession of it?

A. As often as God's Honour, our own, or Neighbours good requires it.

Q. How prove you that we are bound outwardly to profess our Faith?

A. Out of S. Mat. 10. 32. where Christ saith, Every one therefore that shall confess me before Men, I will confess him before my Father which is in Heaven. But he that shall deny me before Men, I also will deny him before my Father which is in Heaven.

A 3

Q. Are

*What a Christian is.*

*Q. Are we bound also to venture the ruin o our Estates, the loss of our Friends, and to lay down our very Lives for the Profession and Defence thereof?*

*A. Doubtless we are; seeing the reward we expect in Heaven, infinitely exceeds all the Pleasures and Punishments of this Life: And because Christ, the Son of the Living God, has suffer'd far greater things for us, even to a disgraceful Death on the Cross; and therefore it were base ingratitude in us, not to be ready to give our Lives for him as often as his Honour shall require it. Luke 14. 26. 33.*

*Q. In what doth the Faith and Law of Christ chiefly consist?*

*A. In two principal Mysteries, namely the Unity and Trinity of God, and the Incarnation and Death of our Saviour.*

*Q. What means the Unity and Trinity of God?*

*A. It means that in God, there is but one only Divine Nature or Essence, and that in the same one Divine Nature there are three Persons, the Father, Son and Holy Ghost.*

*Q. How shew you that?*

*A. Out of 1. S. John 5. 7. There be Three which give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

*Q. Why are there but three Persons only?*

*A. Because the Father had no Beginning, nor proceeds from any other Person; the Son proceeds from the Father, and the Holy Ghost proceeds from the Father and the Son.*

*Q.*

## *Of the Blessed Trinity.*

3

*Q. Why are these Three Persons but one God?*

*A.* Because they have but one and the same Essence or Godhead; one Power, one Wisdom; one and the same Goodness.

*Q. What means the Incarnation and Death of our Saviour.*

*A.* It means that the Second Person of the Blessed Trinity was made Man, and died on the Cross to save us.

*Q. In what are these two Mysteries contain'd?*

*A.* In the sign of the Cross, as it is made by Catholicks: for when we put our right Hand to our Head, saying, *In the Name*, we signify *Unity*; and when we make the sign of the Cross saying, *Of the Father, and of the Son, and of the Holy Ghost*, we signify *Trinity*.

*Q. How doth the sign of the Cross Represent the Incarnation and Death of our Saviour?*

*A.* By putting us in mind that he was made Man, to die upon the Cross for us.

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## C H A P. II.

### *FAITH Explicated.*

*Q. What is Faith?*

*A.* It is a Gift of God, or a supernatural Quality, infus'd by God into the Soul, by which we firmly believe all those things which he hath any way reveal'd to us.

*Q. Is Faith necessary to Salvation?*

*A.*



*A.* It is; St. Paul assuring, that without Faith it is impossible to please God, Heb. 11. 6. and St. Mark, chap. ult. vers. 16. saying, *He that believeth not shall be condemn'd.*

*Q.* Why must we firmly believe matters of Faith?

*A.* Because God hath reveal'd them, who can neither deceive, nor be deceiv'd.

A second Reason is, because not only all Points of Faith, but also the Rule, or necessary and infallible means whereby to know them, to wit, the Church's Oral and Universal Tradition are absolutely certain, and cannot lead us into Error in Faith: else we can never sufficiently be assur'd what is Faith, what not.

*Q.* If a Man shou'd deny, or obstinately doubt of some one Point of Faith, wou'd he thereby lose his whole Faith?

*A.* Yes, he would; because true Faith must always be entire, and he that fails in one is made guilty of all, by discrediting the Authority of God revealing it.

*Q.* Is it not enough to believe all that is written in the Bible?

*A.* No, it is not, for we must also believe all Apostolical Traditions.

*Q.* How prove you that?

*A.* Out of 2 Thess. 2. 15. *Therefore Brethren (saith St. Paul) stand and hold ye the Traditions which ye have learn'd, whether by Word, or by our Epistle.*

*Q.* What other Proof have you?

*A.* The Apostles Creed, which all are bound



to believe, although it be not in Scripture.

Q. Is Faith only, (as excluding good works) sufficient to Salvation?

A. No, it is not; St. James 2. 24. saying, Do you see how that by works a man is Justified, and not by Faith only? And St. Paul, saying, 1 Cor. 13. 2. If I should have all Faith, so as to remove mountains, and have not Charity, I am nothing; and if I distribute my goods unto the Poor, and give my body so that it burn, and have not Charity, it profiteth nothing.

Q. What Faith will suffice to justify?

A. Faith working by Charity in Jesus Christ, Gal. 5. 6.

Q. What Vice is opposite to Faith?

A. Heresy.

Q. What is Heresy?

A. It is an obstinate Error in things that are of Faith.

Q. Is it a grievous Sin?

A. A very grievous one, because it wholly divides a Man from God, and leads him to Atheism, Christ saying, If he will not hear the Church, let him be to thee as an Heathen and a Publican, St. Mat. 18. 17.

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### CHAP. III.

#### The Creed Expounded.

Q. **W**hat is the Creed?

A. It is the Sum of our Belief.

Q. Who made it?

A. The Twelve Apostles.

Q.

*Q. At what time did they make it ?*

*A.* Before they divided themselves into the several Countries of the World, to preach the Gospel.

*Q. For what end did they make it ?*

*A.* That so they might be able to teach one and the same Doctrine in all places.

*Q. What doth the Creed contain ?*

*A.* All those chief things which we are bound to believe, concerning God and his Church.

*Q. What is the first Article of the Creed ?*

*A.* I believe in God the Father Almighty, Creator of Heaven and Earth.

*Q. What signifies I believe ?*

*A.* It signifies as much as I most firmly and undoubtedly hold.

*Q. What means I believe in God ?*

*A.* It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him; or otherwise that I move unto him by Faith, Hope and Charity.

*Q. What signifies the Word Father ?*

*A.* It signifies the First Person of the most Blessed Trinity, who by Nature is the Father of his own only begotten Son, the Second Person of the Blessed Trinity; by Adoption is the Father of all good Christians; and by Creation is the Father of all Creatures.

*Q. What means the Word Almighty ?*

*A.* It means that God is able to do all things

things as he pleaseth, that he sees all things, knows all things, and governs all things.

*Q. Why is he call'd Almighty in this place?*

*A.* That we might doubt of nothing which follows.

*Q. What signify those Words, Creator of Heaven and Earth?*

*A.* They signify that God made Heaven and Earth, and all Creatures in them, of nothing, by his sole word, Gen. 1.

*Q. What moved him to make them?*

*A.* His own meer goodness, that so he might communicate himself to Angels and to Men, for whom he made all other Creatures.

*Q. When did God create the Angels?*

*A.* On the first Day, when he created Heaven and Earth, Gen. 1. where *Moses* implies the Creation of the Angels in the word *Heaven*, and makes no other mention of it. The *Nicene Creed* interprets the *Apostles* so to mean in their Creed, by *Creator of Heaven and Earth*, when it expounds the sense to be, *Of all visible and invisible things.*

*Q. For what end did he create them?*

*A.* To be partakers of his Glory, and our Guardians.

*Q. How prove you by Scripture, that they be our Guardians?*

*A.* Out of *St. Mat. 18. 10.* where *Christ* saith, *See that ye despise not one of these little ones: For I say unto you, their Angels in Heaven always see the Face of my Father which is in Heaven.*

*Q. D*

*Q. Do the Angels know our Necessities and hear our Prayers?*

*A. Doubtless they do; since God has deputed them to be our Guardians; which is also proved out of Zach. 1. 12. where an Angel prays for two whole Cities; the Words are, Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on the Cities of Judah and Jerusalem, against which thou hast had indignation these seventy years.*

*Q. What Scripture have you for praying to Angels?*

*A. Gen. 48. 16. Where Jacob on his Death-bed pray'd to an Angel for Ephraim and Manasses, saying, the Angel of the Lord that deliver'd me from all evil bless these Children. This place is cited for Prayer to Angels in the Notes of the Rhemes Testament upon it, and is confirm'd to signify a Created Angel by S. Basil. lib. 3. cont. Eunoni. sub initio: And S. Chrysost. hom. 7. in laudem Sancti Pauli.*

*Q. How did Lucifer and his fellow Angels fall from their Dignity in Heaven?*

*A. By a Rebellious Sin of Pride.*

*Q. With what shall their Ruins be repair'd?*

*A. With holy Men.*

*Q. When and to what likeness did God create Man?*

*A. On the sixth Day, and to his own likeness. Gen. 1. 27.*

*Q. In what doth that similitude consist?*

*A. In this, That Man is in his Soul an incorporeal, immortal and intellectual Spirit,*

*as*

25. God is. And in this, that as in God there is but one most Divine Nature or Essence, and yet three distinct Persons; so in Man there is but one indivisible Soul, and yet in that Soul three distinct Powers, Will, Memory and Understanding.

Q. How do you prove the Soul to be immortal?

A. Out of St. Mat. 10. 28; where Christ saith, Fear not them that kill the Body, and cannot kill the Soul.

Q. What other Proof have you?

A. Out of Eccles. 12. 7. At our Death the Dust returns to the Earth from whence it was, and the Spirit to God that gave it.

Q. In what state did God create Man?

A. In the state of original Justice, and perfection of all natural Gifts.

Q. Do we owe much to God for our Creation?

A. Very much, seeing he made us in such perfect state, creating us for himself, and all things else for us.

Q. How did we lose original Justice?

A. By Adam's disobedience to God, in eating the forbidden fruit.

Q. In what state are we now born?

A. In a state of Original Sin, and prone to Actual Sin, subject to Death?

Q. How prove you that?

A. Out of Rom. 5. 12. By one man Sin entered into the World, and by Sin death; and so unto all men death did pass, in whom all have sinned.

Q. Had Man ever died, if he had never sinned?

B

A. No,



*A.* No, he had not, but had been conserv'd by the Tree of Life, and been translated alive into the Fellowship of the Angels.

*The Second Article.*

*Q.* *SAY the Second Article.*

*A.* And in Jesus Christ his only Son our Lord.

*Q.* *Of what treats this Article?*

*A.* Of the second Person in the Blessed Trinity, in whom we also believe and put our Trust.

*Q.* *What is the second Person?*

*A.* He is true God, and true Man, in one Person.

*Q.* *How prove you that?*

*A.* Out of St. John's Gospel, ch. 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made flesh, and dwelt among us.

*Q.* *What other Proof have you?*

*A.* Out of Phil. 2. 6, 7. where St. Paul saith, That Christ when he was in the form of God thought it not robbery to be equal with God, but he hath lessened himself, taking the Form of a servant; made unto the likeness of Men; and found in Habit as a Man.

*Q.* *Why should God be made Man?*

*A.* To redeem and save lost Man.

*Q.* *Was his Incarnation necessary for that end?*

*A.* In



*A.* In a manner it was; because our Offences against God were in some sort infinite; as being against his infinite goodnes; and therefore requir'd an infinite Satisfaction, which none cou'd make but God, and he made Man.

*Q. What other Proof have you for the necessity of the Incarnation?*

*A.* Because God is in himself so spiritual, sublime and abstract a thing, that if he had not in his Mercy attemp'r'd his own inscrutable greatness unto the littleness of our sensible Capacity, by being made Man, scarce one of a Thousand (and those great Clerks only) would ever have been able to know any thing to the purpose of him; or consequently to love and serve him as they ought, (which is the necessary means of our Salvation) since nothing is efficaciously willed, which is not first well understood.

*Q. What benefit have we by the knowledge of God made Man?*

*A.* It much inflames us with the Love of God, who cou'd not more have dignified Men's Nature, or shew'd more Love to the World, than to send down his only Son to redeem it in our Flesh.

*Q. What signifies the Name Jesus?*

*A.* It signifies a Saviour. *St. Mat. 1. 21.*

*Q. Is any special honour due to that Name?*

*A.* There is, because it is the highest Title of God made Man.

Q. How prove you that?

A. Out of Phil. 2. 8, 9, 10. where we read, God hath given unto Christ, because he hath humbled himself unto the Death of the Cross, a Name which is above all Names, the Name JESUS.

Q. What other Proof have you?

A. Because there is no other Name under Heaven given to Man in which we must be sav'd, Acts 4. 12.

Q. How prove you that we must bow at this Name?

A. Out of Phil. 2. 10. That at the Name of Jesus every knee shall bow, of Celestials, Terrestrials, and Infernals.

Q. What signifies the Name Christ?

A. It signifies Anointed?

Q. Why was he call'd Anointed?

A. Because he was a Priest, a Prophet, and a King; to all which Unction appertains.

Q. With what was Christ Anointed?

A. With all the plenitude of Divine Grace.

Q. What means the words, His only Son our Lord?

A. They mean that Jesus Christ is the only Natural Son of God the Father, begotten, as he is God, and of the same Father from all Eternity, without a Mother; and therefore is coequal and consubstantial to his Father; and consequently infinite, omnipotent Creator, and so Lord of us and all things as the Father is.

The Third Article.

**Q. W**hat is the Third Article?  
**A.** Who was conceived by the Holy Ghost, born of the Virgin Mary.

**Q.** What means Who was conceived by the Holy Ghost?

**A.** It means that the Second Person of the Blessed Trinity took Flesh of the Virgin Mary, not by a human Generation, but by the work of the Holy Ghost.

**Q.** How prove you that?

**A.** Out of St. Luke 1. 31, 35. Behold (saith the Angel) thou shalt conceive and bear a Son, &c. the Holy Ghost shall come upon thee, and the Virtue of the Highest shall overshadow thee.

**Q.** What understand you by the words, Born of the Virgin Mary.

**A.** I understand that Christ was born of her at Midnight, in a poor Stable at Bethlehem, betwixt an Ox and an Ass.

**Q.** Why at Midnight?

**A.** To signify that he came to take away the darkness of our sins.

**Q.** Why in Bethlehem?

**A.** Because it was the head City of David's Family, and Christ was of David's Race.

**Q.** Why in a poor Stable?

**A.** To teach us to love Poverty and Contempt of this World.

**Q.** Why between an Ox and an Ass?

A. To fulfil that of the Prophet, *Thou shalt be known, O Lord, betwixt two Beasts.* Abacuc 1. 2. *juxta Sept.*

Q. *What doth the Birth of Christ avail us?*

A. It perfected in us Faith, Hope and Charity.

Q. *What signifies Born of the Virgin Mary?*

A. It signifies that our Lady was a Virgin, not only before, but also in and after Child-birth.

*The Fourth Article.*

Q. *What is the Fourth Article?*

A. Suffered under Pontius Pilate, was Crucified, Dead and Buried.

Q. *What understand you by Suffered under Pontius Pilate?*

A. I understand that Christ after a painful Life of 33 Years, suffered most bitter Torments under that wicked President Pontius Pilate.

Q. *Where did he begin those Sufferings?*

A. In the Garden of Gethsemane; that as Sin began in a Garden by the first Adam, so might Grace also by the Second.

Q. *What were those Torments?*

A. His Bloody Sweat, his Whipping at the Pillar, his Purple Garment, his Crown of Thorns, his Scepter of a Reed, his carrying the Cross, and many others.

Q. *What understand you by the words, was Crucified?*

A. I

*A.* I understand, He was Nail'd to a disgraceful Cross betwixt Two Thieves, for our Offences, and to save us.

*Q.* Is it lawful to honour the Cross?

*A.* Yes, with a relative Honour it is, because it is a special Memorial of our Saviour's Passion, and is call'd the Sign of the Son of Man. St. Mat. 24. 30.

*Q.* What other Reason have you?

*A.* Because the Cross was the sacred Altar, on which Christ offer'd his bloody Sacrifice.

*Q.* What Scripture have you for it?

*A.* Gal. 6. 14. God forbid (saith St. Paul) that I shou'd glory, but in the Cross of our Lord Jesus Christ.

*Q.* What other Proof have you?

*A.* Out of Phil. 3. 18. Many walk (saith St. Paul) whom I have often told you of, and now again weeping I tell you of them, Enemies to the Cross of Christ, &c. whose end is Perdition, And out of Ezek. 9. 4. where we read, That such as were signed with the sign Tau, (which was a Picture and Figure of the Cross) were saved from the exterminating Angel, and only such.

*Q.* What signifies the word Dead?

*A.* It signifies that Christ suffered a true and real Death.

*Q.* Why was it requisite he should die?

*A.* To free us from the Death of Sin.

*Q.* Why died he crying out with a loud voice?

*A.* To shew he had Power of his own Life; and



and that he freely gave it up for us, being strong and vigorous.

*Q. Why died he bowing down his Head?*

*A.* To signify his Obedience to his Father, in the Acceptance of his disgraceful Death.

*Q. What means was Buried?*

*A.* It means, that his Body was laid in a new Sepulcher, and Buried with Honour, as the Prophet had foretold. *Isai. li. 10.*

### The Fifth Article.

*Q. What is the Fifth Article?*

*A.* He descended into Hell, the third day he rose again from the Dead.

*Q. What means, He descended into Hell?*

*A.* It means, that as soon as Christ was dead, his blessed Soul descended into Limbo, to free the Holy Fathers who were there.

*Q. How prove you that?*

*A.* Out of *Acts 2. 24, 27.* Christ being slain, God raised him up loosing the Sorrows of Hell, as it was foretold by the Prophet, *Psal. 15. 10.* Thou wilt not leave my Soul in Hell, nor wilt thou give thy Holy one to see corruption.

*Q. What other Proof have you?*

*A.* *Ephes. 4. 8, 9.* He ascending on high, hath led captivity captive; he gave gifts to Men; and that he ascended, what is it but because he descended into the lower parts of the Earth?

*Q. Did*



*Q. Did he not so descend to Purgatory, to free such as were there?*

*A. It is most Probable he did, according to the first of St. Peter 3. 19. 20. Christ being dead, came in Spirit, and preach'd to them also that were in Prison, who had been incredulous in the days of Noah, when the Ark was building.*

*Q. What understand you by on the third Day he rose again from the Dead?*

*A. I understand when Christ had been dead part of three Days, on the third Day, which was Sunday, he rais'd up his blessed Body from the Dead.*

*Q. Why did he rise again no sooner?*

*A. To testify that he was truly dead, and to fulfil the Figures of him.*

*Q. Did he reassume all the Parts of his Body?*

*A. He did, even to the least drop of his vital Blood, and the very scatter'd Hairs of his Head.*

*Q. Why did he retain the Stigma's and Marks of his Sacred Wounds?*

*A. To confound the Incredulity of Men, and to present them often to his Father, as a Propitiation for our Sins.*

*Q. What Benefit have we by the Resurrection?*

*A. It confirms our Faith and Hope, that we shall rise again from Death: For he who rais'd up Jesus, will raise us also with Jesus. 2 Cor. 4. 14.*

## The Sixth Article.

**Q.** *What is the Sixth Article?*

**A.** He ascended into Heaven, sits at the right hand of God the Father Almighty.

**Q.** *What means, he ascended into Heaven?*

**A.** It means, that when Christ had convers'd Forty Days on Earth with his Disciples after his Resurrection, teaching them heavenly things, then he ascended triumphantly into Heaven by his own Power.

**Q.** *From what place did he ascend?*

**A.** From the top of Mount Olivet, where the print of his blessed Feet are seen to this Day.

**Q.** *Why from thence?*

**A.** That where he began to be humbled by his Passion, there he might also begin to be exalted.

**Q.** *Before whom did he ascend?*

**A.** Before his good Apostles and Disciples.  
*Acts 1. 9.*

**Q.** *In what manner did he ascend?*

**A.** Lifting up his Hands, and blessing them.

**Q.** *Why is added into Heaven?*

**A.** To draw our Hearts to Heaven after him. If ye have risen with Christ, seek ye the things which are above. Col. 3. 1.

**Q.** *What understand you by sits at the right Hand of God?*

**A.** I do not understand that God the Father hath any Hands; for he is incorporeal  
and

and a Spirit: But that Christ is equal to his Father in Power and Majesty as he is God; and that as Man he is in the highest created Glory.

*The Seventh Article.*

**Q.** *What is the seventh Article?*

**A.** From thence he shall come to Judge the Quick and the Dead.

**Q.** *What understand you by this Article?*

**A.** I understand Christ shall come at the last Day from Heaven to judge all Men according to their Works.

**Q.** *Does every Man receive a particular Judgment at his Death?*

**A.** He doth; but in the general Judgment we shall be judged, not only in our Souls, as at our Death, but also in our Bodies.

**Q.** *Why is that necessary?*

**A.** That as Christ was openly rejected, so he may there be openly acknowledged, to the great Joy and Glory of his Friends, as also to the Confusion of his Enemies.

**Q.** *How prove you that in the Judgment all Men shall receive according to their Works?*

**A.** Out of 2 Cor. 5. 10. *We must all be manifested (saith St. Paul) before the Judgment seat of Christ; that every one may receive the proper things of the Body, according as he hath done, whether good or evil.* And our of S. Matth. 16. 27. *The Son of Man (saith our Lord) shall come in the Glory of his Father, with his Angels*  
and

and then he will render to every one according to his Works.

*Q. Is there any Merit in our good Works?*

*A. There is according to Apoc. 22. 12. Behold I come quickly (saith our Lord) and my reward is with me; to render to every Man according to his Works.*

*Q. In what Place shall this Judgment be made?*

*A. In the Valley of Jehosaphat, betwixt Hierusalem and mount Olivet.*

*Q. How prove you this?*

*A. By its Conformity to that of the Prophet, I will gather together all Nations, I will send them into the Valley of Jehosaphat, and there will I plead with them upon my People, and my Inheritance Israel. Joel 3. 2.*

*Q. What Signs shall go before it?*

*A. The Sun and Moon shall lose their Light, there shall be Wars, Plague, Famines and Earthquakes in many Places.*

*Q. In what manner shall Christ come unto it?*

*A. In great Power and Majesty, begirt with Legions of Angels.*

*Q. Who are they that shall be judged?*

*A. The whole Race and Progeny of Man.*

*Q. What are the things that shall be judged?*

*A. Our Thoughts, Words and Works, even to the Secrets of our Souls.*

*Q. Who will accuse us?*

*A. The Devils, and our own guilty Consciences; in which all our Thoughts, Words and Deeds shall presently appear, and be laid open to the whole World.*

*Q. How*

Q. *How shall the Just and Reprobate be placed?*

A. The Just shall be on the Right, the Reprobate on the Left Hand of the Judge.

Q. *What shall be the Sentence of the Just?*

A. Come, O ye blessed of my Father, and receive ye the Kingdom which is prepar'd for you; for I was hungry and ye gave me to eat, I was thirsty, and ye gave me to drink, &c. St. Mat. 25. 35, 36.

Q. *What shall be the Sentence of the Reprobate?*

A. Go ye Cursed into Eternal Fire, which hath been prepared for the Devil and his Angels; for I was hungry, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, &c. the same Chap. v. 41, 42. You see of what Weight good Works will be at that Day.

Q. *Why is it added, the Quick and the Dead?*

A. To signify that Christ shall judge not only such as are living at the time of his coming, but likewise all such as have been dead, from the Creation of the World; as also by the Quick are understood Angels and Saints, by the Dead, Devils, and damned Souls.

*The Eighth Article.*

Q. **W**hat is the Eighth Article?

A. I believe in the Holy Ghost.

Q. *Of what treats this Article?*

A. Of the third Person of the blessed Trinity, in whom we also believe and put our Trust, who proceeds from the Father and the Son, and is the self same God with them, distinct in nothing but in Person.

C

Q. *How*



*Q. How prove you that ?*

*A. Out of 1 S. John 5. 7. There be three which give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

*Q. Why is the Name of Holy Ghost appropriated to the Third Person, since Angels are also Spirits and Holy ?*

*A. Because he is such by Excellency and Essence, they only by Participation.*

*Q. At least why should it not be common to the other two Persons ?*

*A. Because they are known by the proper Names of Father and Son, but we have not any proper Name for the Holy Ghost.*

*Q. In what Forms has the Holy Ghost appeared unto Men ?*

*A. In the form of a Dove, to signify the Purity and Innocence, which he causeth in our Souls ; and in the form of a bright Cloud, and fiery Tongue, to signify the Fire of Charity, which he produceth in our Hearts, as also the Gift of Tongues, and hence it is, he is painted in these Forms.*

### *The Ninth Article.*

*Q. What is the Ninth Article ?*

*A. I believe in the Holy Catholick Church, the Communion of Saints.*

*Q. What understand you by this ?*

*A. I understand that Christ hath a Church upon Earth, which he establish'd in his own Blood,*

Blood, and that he hath commanded us to believe that Church, in all things appertaining to Faith.

*Q. What kind of Faith must we believe her with?*

*A.* With the same Faith that we believe her Spouse the Son of God, that is, with Divine Faith, but with this Difference among other, that we believe in God, but tho' we believe the Church, yet we do not properly believe in the Church.

*Q. What is the Church?*

*A.* It is the Congregation of all the Faithful under Christ Jesus their invisible Head, and his Vicar upon Earth the Pope.

*Q. What are the essential Parts of the Church?*

*A.* A Pope or supream Head, Bishops, Pastors and Laity.

*Q. How prove you that Bishops are of Divine Institution?*

*A.* Out of Acts 20. 28. Take heed unto your selves, and to the whole Flock wherein the Holy Ghost hath plac'd you Bishops to rule the Church of God, which he hath purchased with his own Blood.

*Q. How prove you St. Peter and the Pope his Successor, to be the visible Head of the Church?*

*A.* First out of St. John 21. 15, 16, 17, and 18. where Christ gave St. Peter (for a Reward of his special Faith and Love) absolute Power to feed and govern his whole Flock, saying, Feed my Lambs, feed my Lambs, feed my Sheep; therefore the rest of the Apostles were his Sheep, and he their Head or Pastor.

Secondly, out of St. *Mat.* 16. 18. where Christ saith, *Thou art Peter, and upon this Rock will I build my Church.* Therefore the rest of the Apostles were built on him; and hence also it is, that in Scripture *S. Peter* is still nam'd First.

*Q. What are the Marks of a true Church?*

*A.* Unity, Sanctity, Universality, and to be Apostolical.

*Q. What mean you by the Church's Unity?*

*A.* That all her Members live under one Evangelical Law, obey the same Supreme Head, and his Magistrates profess the same Faith, even to the least Article, and use the same Sacraments and Sacrifices.

*Q. How prove you out of Scripture that the Church is one?*

*A.* 1 *Cor.* 10. 17. *Being many (saith St. Paul) we are one Bread, one Body, all that partake of one Bread.*

*Q. Why may not a well meaning Person be sav'd in any Religion?*

*A.* Because, *there is but one Lord, one Faith, one Baptism,* *Ephes.* 4. 5. *and without (that one) Faith it is impossible to please God.* *Heb.* 11. 6.

*Q. What other reason have you for it?*

*A.* Because as in a natural Body, that part, which has not a due connection to the Heart or Root, presently dies for want of continuity: So in the Church (the Mystical Body of Christ) that Man who has not a due subordination and connection to the Head and Common Councils thereof (that is, the Pope and General Councils;

cils; from whence under Christ we have our Spiritual Life and Motion, as we are Christians) must needs be dead, nor indeed can he be accounted a Member of that Mystical Body.

*Q. Who, I beseech you, are those who are not to be accounted Members of the Church?*

*A.* All such as are not in the Unity of the Church, by a most firm Belief of her Doctrine, and due Obedience to her Pastors; as Jews, Turks, Hereticks, &c.

*Q. Why may not Protestants (who were of late a kind of settled Church of some hundred Years standing) or any other Sectaries of a more antient stamp, pretend possession and prescription in matters of the Church.*

*A.* Because Catholicks can shew when they began, and prove also by evident Demonstration, that the Catholick Church both was at their very beginning, and is still in a more quiet Possession than they yet are, or ever can be.

*Q. What if a Protestant shou'd tell you that the Difference betwixt them and us, are not Differences in Fundamentals, or in Faith, but in Opinions only; and therefore do not exclude them out of the Unity of the Catholick Church.*

*A.* I would Answer, he contradicted their own Tenets; for they accuse us of robbing God of his Honour, in holding Priestly Absolution from Sins, in adoring Christ's Body and Blood as really present in the Eucharist, and holding the Pope's Supremacy in things belonging to the Spiritual Government of the Church, as also

the Infallibility of the Church and General Councils, in delivering and defining Points of Faith, which are no Matters of Indifference, but high Fundamentals.

*Q. How do you prove all obstinate Novelists to be Hereticks?*

*A.* Because they wilfully stand out against the definite Sentence of the Church of God, and will not submit to any Judgment or Tribunal, which Christ hath left on Earth, for deciding such Doubts, as they themselves are pleased to move, but will be tried only by their own idle Brain, and the dead Letter of the Scripture.

*Q. And is not this Reason also why Protestants and other Sectaries are so divided, damning one another for Misbelievers?*

*A.* A principal Reason: For how, I pray, is it possible for different Fancies, every one grounding at pleasure on different Principles, to be united or agree.

A second Reason is, because it is the very ground work of Protestancy, that all Men, even the very Church of God are fallible, and subject to err, so that they cannot pretend to certainty, or infallibility, for any one point of their Belief, however grossly they contradict themselves by persecuting us for ours, which may be true, for ought they know, according to their own Principles. Since therefore to be of one Religion, is to be of one settled Perswasion in Points of Faith, and settling cannot be without Infalibility or Necessity, it is not well possible



possible for any two Protestants or Sectaries to be of one Religion, every Man expounding the Scriptures as he lists, and no one having power to controul the other's Exposition of it.

*Q. Why may not the Letter of the Scripture be a decisive Judge of Controversies?*

*A.* Because it has never yet been able from the first Writing of it, to decide any one, as the whole World doth experience; all Hereticks pretending equally to it, for defence of their Novelties and Heresies, and no one of them ever yielding to another.

*Q. How then can we be assured of the Truth in Points controverted?*

*A.* By the infallible Authority, Definition and Proposition of the Catholick Church.

*Q. For what end then was the Scripture written if not to be a decider of Controversies?*

*A.* The writing or committing it to dead Letters, was only for superabundant Consolation, and that by a sensible and common reading of it, without any critical or controversial libration of Words, we might be able to know that God is, and what he is, as also that there is a Heaven and a Hell, Rewards for Virtue, and Punishments for Vice, with Examples of both, all which we find in the Letter of the Scripture, by plain and ordinary reading.

*Q. Is the Church we speak of visible?*

*A.* She is, and must be visible at all times, as consisting of a Hierarchy of Pastors, Governing, Teaching, Administring Sacraments to the World's

World's end, and of other People governed; taught and receiving Sacraments at their hands, all publickly professing the same Faith, all which things are visible.

*Q. How prove you that?*

*A.* First out of Ephes. 4. 11, 12. Christ gave some Apostles, some Evangelists, some Doctors, some Pastors, to the consummation of the Saints, to the edifying of the Body of Christ, and to the Work of the Ministry, until we all meet in the unity of Faith.

2dly, Out of St. Matih. 5. 14. where Christ saith of his Church, You are the light of the world, a City seated on a high mountain cannot be hid.

*Q. Why then would Protestants have the Church to be invisible?*

*A.* Because we have convinced them that there were no Protestants to be seen or heard of in the World before Martin Luther.

*Q. Why is the Church said to be Holy, or to have Sanctity?*

*A.* Because she hath a holy Faith, a holy Law, holy Sacraments, and is guided by the Holy Ghost to all Truth and Holiness.

*Q. How else prove you her Sanctity?*

*A.* Because Christ gave himself for his Church, that he might sanctify her, cleansing her by the laver of water in the word, that he might present her to himself a glorious Church, not having spot or wrinkle, but that she might be holy and unspotted, Ephes. 5. 26, 27.

*Q. Notwithstanding the Sanctity of the Catholick Church, are not some Catholicks as wicked as Protestants?*

*A.* Yes

*A.* Yes verily, and more wicked, for where Sanctity is less, there Sacrilege cannot be so great : No Man cou'd Damn his whole Posterity, but he that had original Justice to lose ; nor any Man to betray Christ but he that had eaten of his Table. Protestants have not so holy a Faith, such holy Sacraments, nor so holy a Church to abuse as Catholicks have, and therefore no wonder if some Catholicks be worse than any Protestants, yet Catholicks have some Saints, but Protestants none.

*Q.* Is the Church infallible ?

*A.* She is, and therefore to be believ'd, and all Men may rest securely on her Judgment.

*Q.* How prove you that ?

*A.* First, because *She is the Pillar and Ground of Truth.* 1 Tim. 3. 15.

2dly, Out of St. Matth. 16. 18. where Christ saith, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against her.*

3dly, Out of St. John 14. 26. *But the Paraclete, saith he, the Holy Ghost shall teach you all things whatsoever I shall say to you. And 16. 13. But when the Spirit of Truth cometh, he shall teach you all Truth.*

*Q.* How declare you, that the Definitions of a Council perfectly acumenical, that is a General Council, approv'd by the Pope, are infallible in matters of Faith ?

*A.* Because such a Council is the Church Representative, and has the same Infallibility that the Church spread over the World hath.

*Q.* What

*Q. What other reason have you?*

*A.* Because the Definitions of such a Council are the Dictates of the Holy Ghost, according to that of the Apostles, designing in Council, *It hath seemed good to the Holy Ghost, and to us.* Acts 15. 28.

*Q. What think you then of such as accuse the Church of Errors in Faith, and of Idolatry.*

*A.* Truly I think them to be Hereticks or Infidels; for our Lord saith, *He that will not hear the Church let him be unto thee as an Heathen and a Publican.* Matth. 18. 17.

*Q. Is not the Church at least too severe in her Censures and Excommunications against Sectaries.*

*A.* No, she is very reasonable and charitable in 'em; For Vicious, Passionate, and self interested Men are sometimes brought to Reason, for fear of Punishment, and are worthily forc'd to their own Good, when no Authority ordained by Christ, is able to persuade them to it.

*Q. What understand you by the Word Catholick, or by the Universality of the Church?*

*A.* I understand the Church is Universal, both for Time and Place.

*Q. How for a time?*

*A.* Because she hath been from Christ to this time, and shall be from hence to the end of the World.

*Q. How prove you that?*

*A.* Out of St. Matth. 28. 20. *Going therefore (saith our Lord) teach ye all Nations, &c. And behold I am with you all days, even to the Consummation of the World.*

*Q. What*

Q. What mean you by Universality of Place?

A. I mean that the Church shall be spread over all Nations.

Q. How prove you this?

A. First out of St. Matth. above cited, Teach ye all Nations.

Secondly, Out of Psalm 85. 9. All Nations whatsoever thou hast made, shall come and adore before thee, O Lord.

Thirdly, Out of Apoc. 7. 9. where we read that the Church shall be gathered out of all Nations, People, Tribes and Tongues.

Q. Why do we call the Church the Roman Church?

A. Because since the Translation of S. Peter's Chair from Antioch to Rome, the particular Roman Church has been Head of all the Churches, and to her the Primacy hath been affixed.

Q. What is the Rule of Faith, by which the Church conserves her Infallibility?

A. Apostolical Traditions, or Receipt of Doctrine by hand to hand from Christ and his Apostles.

Q. How prove you that?

A. Out of Rom. 16. 17. Therefore I beseech you Brethren (saith St. Paul) mark them which make dissensions and scandals, contrary to the Doctrine which you have learn'd, and avoid them; for such do not serve Christ our Lord.

Q. What other Proof have you?

A. Out of St. Paul, saying, But although we or an Angel from Heaven evangelize to you, besides that which we have evangelized to you, be he



be *Anathema*; or besides that you have received, be *he Anathema*. Gal. i. 8, 9.

*Q. Can the Church err in Faith, standing to this Rule, and admitting nothing for Faith, but what is consented by the whole Church to have been so received?*

*A.* She cannot; otherwise the whole Church must either conspire in a notorious Lie to Damn her self and her Posterity, or else she must be ignorant what hath been taught her for Faith by the Church of the precedent Age, which are both grand Impossibilities.

*Q. How prove you these to be Impossibilities by Nature?*

*A.* By the constancy and immutability of contingent Causes, whose particulars may be defective, but the universals cannot.

*Q. Explain that a little.*

*A.* Because one Man, or two, or three, may be born but with one Arm, or one Eye only, thro' defect of their particular causes; but that all Nature should fail at once, and all Men be so born, is totally Impossible in Nature: In like manner, one Man or two, may conspire in palpable Lies, to Damn themselves and their Posterity, or be deceived in what hath been taught them for Faith, from their very Cradles; but that the whole Church should so far break with the Nature of Man (which is Reason) to conspire in such a Lie, or be so mistaken, is as impossible in Nature, as it is for Men to be no Men.

*Q. May*

*Q. May not some Errors have been receiv'd for Faith, and crept insensibly over the whole Church, no man perceiving or taking notice of them?*

*A. No, that is as impossible as that the Plague or Burning Fever should infect or spread it self over a whole Kingdom for many Years, no Man perceiving it, or seeking to prevent it; for nothing causes greater notice to be taken, than any publick or notorious Change in matters of Religion.*

*Q. May not the Power of temporal Princes; or the over-prevalency of human Wit and Reason have introduc'd any into the Church?*

*A. Neither is that possible, seeing we are not regulated in things which are of Faith, either by Power or by any strength of Reason. but by the Rule of Apostolical Tradition, and by inquiring of the whole Church of every Age what hath been taught by our Fore Fathers, from Christ and his Apostles.*

*Q. Was not the Millenary Heresy an Apostolical Tradition?*

*A. No, it was not; for there is no assurance or consent among those who write of it, that it was ever preach'd or deliver'd by the Apostles.*

*Q. Did not St. Austin and Innocentius with their Councils, hold the Communion of Children a thing necessary to their Salvation?*

*A. They speak not of Sacramental Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their*

Incorporation into the Myſtical Body of Chriſt which is made in Baptiſm, and this only they affirm'd to be neceſſary to their Salvation.

*Q. At leaſt, do not Hereticks ſay and aver, that the Church has apoſtatized and erred in Faith?*

*A.* They do indeed, but it will not ſerve their turn barely to ſay it, unleſs they were able alſo to prove it, (which they neither are nor will be) by evident and undeniable Proofs.

*Q. How prove you that?*

*A.* Firſt, becauſe the preſumption and poſſeſſion of her Integrity and Infallibility is on the Churches ſide, and therefore ought not to be yielded up, without clear evidence of her prevarication.

Secondly, becauſe he that accuſeth his Neighbour's Wife of Adultery, without convincing proof thereof, is not to be hearkned unto, but to be hated of all good Men, as a moſt infamous Slanderer; much more ought they who ſhall accuſe the Church, the Spouſe of Chriſt, of Errors and Apoſtacy, unleſs their proofs be evident and undeniable, to be deteſted as Blaſphemous Hereticks.

Thirdly, becauſe if leſs than manifeſt and convincing Evidence be ſufficient to prove matters of this high nature, it is not poſſible but every falſe tongue ſhall ſet Diſſentions betwixt Man and Wife, and ſtir up the moſt faithful Subjects in the World to a Rebellion againſt their Princes both ſpiritual and temporal.

*Q. What*

*Q. What other reason have you yet, why the Church and Law of Christ may not fail, and be utterly extinguished?*

*A.* Because the causes of Religion (to wit) the Hope of Good, and Fear of Evil from God, are universal and necessary, always knocking at Mens Hearts, and putting them in mind of some good or other, and therefore must needs have perpetual and necessary effects which in such as are convinced that Christ is GOD, can be no other than the Faith, Hope and Love, of Christ, and the observance of his Law, and that for ever, speaking of the whole Church, altho' particular Men may err and fall away.

*Q. What is it for the Church to be Apostolical?*

*A.* To have been begun and propagated by the Apostles, and to have a Succession of Pastors, and Doctrine from them.

*Q. What means the Communion of Saints?*

*A.* It means first, that the Faithful do all communicate in the same Faith and Sacraments, in the same Sacrifice, and also in the merits of one another.

*Q. How prove you that?*

*A.* Out of 1 Cor. 12. 26. *And if one member suffer any thing, all the members suffer with it; or if one member do glory, all the members rejoice with it. You are the Body of Christ, and members of a member.*

Secondly, It means that the Faithful on Earth communicate with the Angels and Saints in Heaven; we by praising and praying to them, they by praying for us.

D 2

*Q. How*

Q. How do you prove this Communion?

A. Out of S. Luke 15. 10. There is joy before the Angels of God, upon one sinner that doth penance.

Q. How prove you that the Saints have any power to do us good?

A. Out of Apocal. 2. 26, 27. where Christ hath promised them power over us: To him, said he, that shall overcome, and keep my works to the end, to him will I give power over Nations, and he shall rule them in that iron rod.

Q. How prove you that it is lawful to pray to Angels?

A. Out of Apoc. 1. 4. where S. John did it, Grace, (saith he) to you, and peace from him that is, that was, and that shall come, and from the seven Spirits that are in the sight of his Throne.

Q. What other Proof have you?

A. Out of Apoc. 8. 4. where we read, that they present the Churches Prayers to God, the smoke of the Incense of the Prayers of the Saints ascended from the hand of the Angel before God.

Q. How prove you that we may pray to Saints?

A. Out of Gen. 48. 16. where Jacob taught his Children to do it, saying, and let my name be invocated upon them, the names also of my Fathers Abraham and Isaac.

Q. How prove you that they pray for us?

A. Out of the Apoc. 5. 8. The twenty four Elders fell down before the Lamb, having every one Harps, and Vials full of Odours, which are the Prayers of the Saints.

Q. Is it no dishonour to God, for us to pray to Saints to pray for us.

A. No



*A.* No it is not, nor yet to beg it of men; for *S. Paul* did it: *We hope* (said he) *that God will deliver us, your also helping in Prayer for us,* 2 Cor. 1. 11.

*The Tenth Article.*

*Q.* **W**hat is the Tenth Article?

*A.* The forgiveness of sins.

*Q.* What do you understand by this?

*A.* I understand that God is both able and willing to forgive us our Sins, if we be heartily sorry for them, and confess them; and hath given Power to his Church to remit them by Baptism and Penance.

*Q.* How prove you that?

*A.* Out of *S. Matt.* 9. 8. where it is recorded by the Holy Ghost, *That the multitude glorified God, who had given such power unto men, as to forgive sins,* (Christ having before proved the said power by a Miracle) v. 6, 7.

*Q.* Is any sin so great, that God cannot forgive it?

*A.* No, there is not; for his Mercy is far above our Malice.

*Q.* Can any one mortal sin be remitted without the rest?

*A.* It cannot, because the remission of mortal sin is a renewing of friendship with God by his Grace, which can never be effected so long as there remains in us any one mortal sin.

*Q.* Can we have absolute certainty that our sins are forgiven us?

*A.* Without special Revelation we cannot: *I am not guilty in conscience* (saith *St. Paul*) of

any thing, but herein I am not justified, 1 Cor. 4. 4.

*Q. What other Proof have you?*

*A. Because a man knows not whether he be worthy of love or hatred, Eccl. 1. 9.*

*Q. Can we be certain of our final perseverance?*

*A. Not without special Revelation, and therefore St. Paul said, I chastise my Body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate. 1 Cor. 9. 27. And Phil. 2. 12. he exhorts saying, With fear and trembling work out your Salvation.*

*Q. How then shall we have peace of conscience?*

*A. Because we may have moral certainty, and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our said peace.*

#### The Eleventh Article

*Q. What is the Eleventh Article?*

*A. The Resurrection of the Flesh.*

*Q. What means this Article?*

*A. It means that these very Bodies in which we now live, shall at the Day of Judgment be all raised from Death to Life.*

*Q. By what means shall this be done?*

*A. By the Omnipotent Command of God, and the Ministry of Angels.*

*Q. How prove you that?*

*A. Out of 1 Thess. 4. 16. For our Lord in commandment, and in the voice of an Archangel, and in the Trumpet of God, will descend from Heaven, and the dead that are in Christ shall rise again first.*

*Q. Shall the same Bodies rise again?*

*A. The*

**A.** The same in substance, though different in qualities.

**Q.** How prove you that?

**A.** Out of John 19. 25, 26, 27. For I know that my Redeemer liveth, and in the last day I shall rise out of the Earth, and shall be compassed again with my skin, and in my flesh I shall see God, whom I my self shall see, and mine Eyes shall behold, and not another.

**Q.** What shall be the qualities or dowries of a glorified body?

**A.** Impassibility, Agility, Clarity, Subtility.

**Q.** How do you prove its Impassibility, or Incorruptibility?

**A.** Out of 1 Cor. 15. 53. For this corruptible must put on incorruption, and this mortal put on immortality.

**Q.** How prove you its Agility?

**A.** Out of the same chapter, verse 43, 44. It is sown in infirmity, it shall rise in power; it is sown a natural body, but it shall rise a spiritual body; (that is, in motion and some operation equal to a Spirit;) which also proves its subtility.

**Q.** How prove you its Clarity?

**A.** Out of the same chapter, verse 42. For as (saith he) differeth from star in glory, so also the resurrection of the dead. And verse 43, it is sown in dishonour, it shall rise in glory.

**Q.** In what space of time shall the dead arise, and the Elect be thus changed?

**A.** In a moment, in the twinkling of an eye, 1 Cor. 15. 52.

**Q.** At

*Q. At what age and stature shall men rise?*

*A. At a perfect Age, which is Thirty Three, and in that stature which they should have had at perfect age, without deformity, by defect or excess.*

*Q. How prove you that?*

*A. Out of Ephes. 4. 13. The Church shall last until we all meet in a perfect man, into the measure of the Age of the fulness of Christ.*

*Q. What example have you in nature for the Resurrection?*

*A. A grain of Corn, which first rots in the Earth, and then springs up, and lives again.*

*Q. What benefit have we by the knowledge of the Resurrection?*

*A. It emboldens us to suffer Persecution, and Death it self, in hope of future Glory, according to that of S. Paul: For sufferings of these times are not condign to that future Glory, which shall be reveal'd in us. Rom. 8. 18.*

*The Twelfth Article.*

*Q. What is the Twelfth Article?*

*A. And Life everlasting.*

*Q. Why is this the last Article?*

*A. Because everlasting Life is the last end of man, and the last reward we expect by Faith.*

*Q. What understand you by this Article?*

*A. I understand that such as keep the Commandments, and die in the State of Grace, shall live with God in blifs for ever.*

*Q. How prove you, that keeping the Commandments is of necessity for obtaining it?*

*A. Out*

**A.** Out of S. Matt. 19. 17. where Christ said to the young man, asking what he should do to obtain it; if thou wilt enter into Life, keep the Commandments.

**Q.** Is everlasting life given as a reward of our good works?

**A.** It is, according to Rom. 2. 6, 7. God will render to every one according to his works, to them truly that according to patience in good work seek glory and honour and incorruption, life everlasting, &c.

**Q.** Were ever all men created for everlasting life?

**A.** They were; for God would have all men to be saved 1 Tim. 2. 4. He willeth not the death of any sinner, but rather that he be converted and live, Ezek. 33. 11.

**Q.** Why then are many damned?

**A.** By reason of their own wilful transgression of God's Law, and final impenitence.

**Q.** How prove you that Man is the free cause of his own sin and damnation?

**A.** First, out of Job 11. 23. God (saith He) hath given him place for penance, but he abuseth it unto pride:

Secondly, out of Hos. 13. 9. Thy perdition is from thy self, O Israel, in me only is thy aid.

Thirdly, out of Rom. 2. 4. The benignity of God calls thee to repentance, but thou heapest to thy self wrath and indignation, according to thy own impenitent heart.

**Q.** In what consists Everlasting Life?

**A.** In



*A.* In the clear vision and fruition of God, according to that of our Saviour in *S. John* 17. 3. *This is life everlasting, that they know thee the only true God, and whom thou hast sent, Jesus Christ.*

*Q.* Shall we see nothing in Heaven but God?

*A.* Yes, all the Attributes and Processions of God, and in him also, as in a mirror or looking glass, the nature and perfections of all Creatures, for he contains all things in himself in a most eminent manner.

*Q.* How prove you that?

*A.* Out of the Apostle, saying, from whom all things, by whom all things, and in whom all things, *Rom. 11. v. last.*

*Q.* What effect will follow out of the clear vision and fruition of God?

*A.* Divine love, stedfast possession, and ineffable joy, and out of that praise, jubilation, and thanksgiving for ever.

*Q.* What means the Word Amen.

*A.* It means that the whole Creed is Divine Truth, and therefore we must heartily assent to it.

## C H A P. IV.

### Hope and Prayer Explicated.

*Q.* **W**hat is Hope?

*A.* It is a virtue infused by God into the Soul, by which we have a confident expectation of Glory to be obtained by the

the Grace and Merits of Christ, and our own merits proceeding from his Grace.

*Q. On what is that confidence chiefly grounded?*

*A. On the Merits and Promises of Christ, who hath promised Glory to such as hope in him, and do his works, as also grace whereby to do them.*

*Q. Are our good works then meritorious of a Reward of Glory.*

*A. As proceeding from the Grace of Christ and built upon his Promises they are.*

*Q. How prove you that?*

*A. First, out of S. Mark 9. 41. For whosoever shall give you to drink a cup of Water in my name, because you are Christs, Amen, I say to you, he shall not lose his reward.*

*Secondly, out of 1 Cor. 3. 8. And every one shall receive his own reward, according to his own labour; for we are God's coadjutors.*

*Thirdly, out of S. Matth. 5. 11. Blessed are ye (saith our Lord) when they shall revile and persecute you; for very great is your Reward in Heaven.*

*Q. Is it lawful for us to do good works, in hope of a Reward?*

*A. Not only lawful but laudable, according to that, I have inclin'd my heart to do thy justifications for ever, for a Reward, Psalm 118. 112.*

*Q. What other Proof have you?*

*A. Out of 1 John 3. 22. Whatsoever (saith he) we shall ask of God, we shall receive of him, because we keep his commandments, and do those things that are pleasing before him.*

*Q. How*

*Q. How declare you the necessity of Hope?*

*A. Because it produces in us Obedience to the Law of God, as also a willingness to suffer for his sake, and final perseverance.*

*Q. How prove you that?*

*A. Out of Job. 13. 15. Altho' he kill me yet will I hope in him. And, Psal. 55. 3. In God have I hoped, I will not fear what flesh can do unto me.*

*Q. Is Hope available to the remission of Sins?*

*A. It is according to the Psalmist, Him that hopeth in our Lord, mercy shall encompass him, Psal. 31. 10. And Our Lord is well pleased in them that hope in his mercy, Psal. 136. 11.*

*Q. What other good doth Hope?*

*A. It moves us to devout and humble Prayer.*

*Q. What is Prayer?*

*A. It is the lifting up of the mind to God, by which we beg for good things, and to be freed from evils, or by which we bless and praise God.*

*Q. What are the Conditions of good Prayer?*

*A. That it may be made with Reverence, Attention, Humility and Perseverance.*

*Q. What Vices are opposite to Hope?*

*A. Despair and Presumption.*

*Q. What is Despair?*

*A. It is a Diffidence in the mercy of God, and merits of Christ even to Death.*

*Q. What is Presumption?*

*A. It is a foolish and desperate Confidence of Salvation, without endeavouring to live well, or keep the Commandments.*

*Q. How*

*Q. How is Despair the cause of Sin?*

*A.* Because despairing Men are wont to say, if I shall be damned, I shall be damned, and to use no endeavour to do good, or avoid evil.

*Q. How is Presumption the cause of Sin?*

*A.* Because Presumptuous Men use to say, God is merciful, and will forgive our Sins how great soever, and at what time soever we do Penance; and out of this take liberty to Sin?

*Q. How must our Hope be ballanc'd betwixt these two extremes?*

*A.* By a filial Fear, and an humble distrust of our own Works, as they are ours.

*Q. Is Prayer good against both these?*

*A.* It is according to that of S. Luke 22. 40. Pray ye, that so ye may not fall into temptation.

*Q. For what else availeth Prayer?*

*A.* For the avoiding of Evils, and the obtaining all Benefits.

*Q. How prove you that?*

*A.* Out of St. John 16. 23. Whatsoever (saith our Saviour) ye shall ask my Father in my Name, he will give it you. And St. Luke 11. 9. Ask and it shall be given you, &c.

*Q. Is it lawful to pray in an unknown Tongue?*

*A.* It is, for he that speaks in a Tongue (unknown) speaks not to Men, but to God, 1 Cor. 14. 2. And a Petition has the same force, if it be understood by him that is petitioned, whether the Petitioner understand it or not.

*Q. What other Proof have you?*

*A.* Out of the same chap. v. 16, 17. where

St. Paul saith, but if thou blest in Spirit (that is, in a Tongue unknown) he that supplieth the place of the vulgar, how shall he say Amen? &c. thou indeed givest thanks well, but the other is not edified: you see in it self the thing is good, for he gives thanks well. Forbid it not, v. 39.

Q. What means the Apostle, when he exhorts us to pray always. Thess. 5. 17.

A. He means we should daily spend some time in Prayer, according to St. James 5. 16. Pray for one another that ye may be saved for the continual Prayer of a just man availeth much.

Q. Is it possible to pray always?

A. In some sense it is; namely by offering up all our Actions to God's honour.

Q. In what place is Prayer best?

A. In Churches; because those are places consecrated and deputed to Prayer, and there our Prayers are elevated by the peculiar Presence of God, and his especial Assistance besought by the Churches Officers in the consecration of those places.

Q. How prove you that?

A. Out of St. Matth. 18. 20. Where there are two or three gathered together in my Name (saith our Lord) there am I in the midst of them.

Q. How prove you that material Churches are of God's appointment?

A. First, because God commanded Solomon to build him a Temple, and dedicate it to his Service. 3 Kings 8. 19. 2 Paral. 7. 12, 15.

Se-



Secondly, out of S. Luke 19. 46. where Christ calls the material Temple his House, casting the Buyers and Sellers out of it, *My House* (saith he) *is the House of Prayer, but ye have made it a Den of Thieves.* 46.

Thirdly, out of S. Luke 18. 10. 14. where the Publican ascended to the Temple to pray, and descended into his House justified.

Q. How do you prove it lawful to dedicate or consecrate material Temples?

A. Out of 3 Kings above cited, chap. 8. and out of St. John 10. 22. where it is recorded that Christ himself kept the Dedication of the Temple in Jerusalem, instituted by Judas Maccabew. 1 Mac. 4. 56. 59.

Q. How do you prove it lawful to adorn Churches with Tapestry, Pictures and the like?

A. Out of St. Mark 14. 15. where Christ commanded his last Supper to be prepared in a great Chamber adorn'd.

Q. What Proof have you for the order and number of the Canonical Hours?

A. For Matins, Lauds, and Prime, that of Psal. 5. 4. Early in the morning will I stand up to thee, early in the morning wilt thou hear my voice.

Q. What for the third, sixth and ninth hour?

A. For the third out of Acts 2. 15. At the third Hour the Holy Ghost descended on the Apostles. For the sixth, out of Acts 10. 9. Peter and John went up into the higher part to pray about the sixth hour; and for the ninth, out of Acts 3. 1.

And at the ninth hour Peter and John went up into the Temple to pray.

*Q. What for Evensong and Complin?*

*A. That of the Psalmist, Morning and Evening will I declare the works of our Lord, Psal. 54. 19. And again, The lifting up of my hands is as an Evening Sacrifice. 140. 2.*

*Q. Is it good to use outward Ceremonies in time of Prayer, as Kneeling, Knocking the Breast, and such like?*

*A. It is, for they declare the inward Reverence and Devotion of the heart; and Christ himself prostrated, when he pray'd in the Garden. St. Mat. 26. 39. And the poor Publican beat his Breast, and cast down his Eyes in that Prayer by which he merited to descend justified. St. Luke 18. 13, 14.*

*Q. Why is the morning so fit a time for Prayer?*

*A. To open the Windows of the Soul to the Light of Divine Grace, and offer up the works of the whole Day to God's Honour.*

*Q. Why is the Evening also?*

*A. To shut the Windows of the Soul against the Darkness of Sin, and the Illusions of the Devil; as also to render Thanks for all the Benefits of the Day past.*

*Q. What things ought we to pray for?*

*A. For all good things both Spiritual and Temporal, and to be free from all Evil; for so our Lord hath taught us by his Prayer.*

CH A P. V.

*The Pater noster, or our Lords Prayer Expounded.*

**Q. W**hat is the Pater noster?

**A.** It is the most holy Prayer that ever was.

**Q. Who made it?**

**A.** Christ our Lord, the eternal Wisdom of his Father, *St. Matth. 6. 9, 10, 11, 12, 13.*

**Q. Why did he make it?**

**A.** To teach us a set Form of Prayer, and how we ought to pray.

**Q. Why did he make it in so short and plain a manner?**

**A.** That all might be capable of it.

**Q. What doth it contain?**

**A.** All those chief things which we can ask or hope for of God.

**Q. How many Petitions hath it?**

**A.** Seven.

**Q. What understand you by these words which are prefixed to the Petitions, Our Father which art in Heaven?**

**A.** I understand that God is our Father, both by Creation and by Adoption, if we be in the State of Grace; and therefore we may confidently come to him, and beg all Blessings of him.

**Q. How prove you that?**

**A.** Out of *S. John 3. 1.* See what manner of

Charity the Father hath given us, that we should be named and be the Sons of God. \*

*Q. Why do you say Our Father, and not My Father?*

*A. Because God is the common Father of all, and all good Christians must Pray for one another, according to that, the Communion of Saints.*

*Q. What understand you by the words, which art in Heaven?*

*A. I understand that God, who fills Heaven and Earth, and is in all things, times and places, is in Heaven in a peculiar Manner, declaring and manifesting his Glory to the Blessed; and therefore, when we pray, we must lift up our minds to him, and keep them fixed upon Heavenly things.*

*Q. How prove you that?*

*A. Out of Jer. † 48. 10. Cursed be he that doth the work of God negligently.*

*The First Petition.*

*Q. What is the First Petition?*

*A. Hallowed be thy Name.*

*Q. What do we beg by this?*

*A. That God may be known by the whole World, and that he may be worthily praised, served and honoured by all his Creatures, which cannot be effected, but by his Grace.*

*Q. Who are those that say this Petition ill?*

*A. Such as dishonour the Name of God, by blaspheming, swearing, lying, cursing, and scurrilous Discourses.*

*The*

The Second Petition.

**Q. W**hat is the Second Petition?

*A. Thy Kingdom come.*

**Q. What do we beg of God in this Petition?**

*A. We beg that our Miseries and Afflictions in this life may be ended; and that we may be made Partakers of his joyful and heavenly Kingdom.*

**Q. What else do we beg?**

*A. That Christ may reign in us in this life by Grace, and in the next by Glory, presenting us a Kingdom to his Father.*

**Q. Who say this Petition ill?**

*A. Such as are willing Slaves to Sin, and to the Devil.*

The Third Petition.

**Q. W**hat is the Third Petition?

*A. Thy will be done on Earth as it is in Heaven.*

**Q. What do we beg by this?**

*A. That God would enable us by his holy Grace to keep his Commandments, and obey his will in all things.*

**Q. What mean you by these words, on Earth as it is in Heaven?**

*A. We beg by those, that we may be as ready and willing to do the Will of God on Earth, as the Blessed Saints and Angels are in Heaven.*



## The Fourth Petition.

**Q.** **W**hat is the Fourth Petition?

**A.** Give us this day our daily Bread.

**Q.** What do we beg by this?

**A.** All Food and Sustenance for our Souls and Bodies.

**Q.** What is the Food of the Soul?

**A.** The word of God, the Holy Sacraments, especially the Blessed Eucharist, and Divine Grace.

**Q.** How prove you, that by this Petition, Christ intended the blessed Bread of the Eucharist?

**A.** Because in St. Matth. 6. 11. we read our supersubstantial Bread.

**Q.** Why is the Eucharist call'd our daily Bread?

**A.** Because 'tis daily offered for our Sins on the Altar, and we ought daily to receive it, at least in Spirit and Desire.

**Q.** Who say this Petition ill?

**A.** Such as are cold and careless in coming to the Sacraments, and in hearing Divine Service or Exhortations; and such as ascribe their Temporal Goods and Blessings to their own Industry and Providence, and not to any special Bounty or Gift of God.

## The Fifth Petition?

**Q.** **W**hat is the Fifth Petition?

**A.** And forgive us our Debts, as we forgive our Debtors.

\* *Supersubstantialem* — B. S. H.

**Q.** What

**Q.** What do we beg by this Petition?

**A.** That God would pardon us the Sins of our Life past, as also the Punishments which are due unto them.

**Q.** Why are Sins, and the Penalties of Sin, call'd Debts?

**A.** Because they make us Debtors to the Justice of God, whom by Sin we rob of his due Honour?

**Q.** Why is it added, As we forgive our Debtors?

**A.** To signify that God will not forgive us, unless we also forgive our Brethren; if you will not forgive Men, neither will your Father forgive you your Offences. St. Mat. 6. 15.

**Q.** Who says this Petition ill?

**A.** Such as bear Malice against their Neighbour, and seek Revenge.

The Sixth Petition.

**Q.** What is the sixth Petition?  
**A.** And lead us not into Temptation.

**Q.** What do we beg by this?

**A.** That God would not permit us to be tempted above our Strength.

**Q.** Doth God tempt any Man to Sin?

**A.** No, God is not a tempter of evils; he tempts no man. St. James. 1. 13.

**Q.** What other Proof have you?

**A.** Out of Psal. 5. 4. Thou art not a God willing iniquity. And out of Rom. 9. 14. Is there

there iniquity with God? No, God forbid.

Q. By whom then are we tempted?

A. By the Devil, and our own Concupiscence.

Q. Can a Man live in this World, and be free from all Temptations?

A. Morally speaking he cannot; for the whole life of Man on Earth is a \* warfare, Job 7. 1.

Q. Why then do we pray to be deliver'd from Temptation?

A. That we may not be overcome or vanquished by them.

Q. Is Temptation of it self a Sin?

A. No, not without consent on our part; nay, it is a great Occasion of Merit, if we resist it, as we ought.

Q. How prove you that?

A. First out of Apoc. 2. 10, 11. Be thou faithful unto Death (saith our Lord) and I will give thee a crown of Life: he that overcometh shall not be hurt of the second Death.

Secondly, because Christ himself, who never sinned, would be tempted; And the Tempter came unto him, &c. St. Mat. 4. 3.

Q. Are we never overcome but by our own default?

A. Never, according to that answer which was given to S. Paul, desiring to be freed from a temptation, My grace is sufficient for thee, 2 Cor. 12. 9.

Q. What other Proofs have you?

A. Out of St. James 4. 7. Resist the Devil, and he will flee from you.

B. S. H.

Q. Who

*Q. Who are they that say this Petition ill?*

*A. Such as seek after Occasion of Sin, and wilfully expose themselves unto Temptations.*

*Q. What are the best Remedies against Temptations?*

*A. To have recourse by Humble Prayer to God and to his Saints, and to such especially as have been tempted in the same kind, to resist them valiantly at the first entrance, and to remember often our last things, Death, Judgment, Hell and Heaven.*

*The Seventh Petition.*

*Q. What is the Seventh Petition?*

*A. But deliver us from evil.*

*Q. What do we beg by this Petition?*

*A. That God would deliver us from all our evils both Spiritual and Temporal, especially from the evils of Sin past, present, and to come.*

*Q. Who is the Author of all evil of Sin?*

*A. The Devil; for Sin in God there is none.*  
1 St. John 3. 5.

*Q. What other Proof have you?*

*A. Out of Wisdom 14. 9. Hatful to God is the impious man, and his impiety.* B. S. H.

*Q. Who say this Petition ill.*

*A. They who commit their evils before God, and multiply their Sins without remorse.*

## C H A P. VI.

*The Hail Mary, or Angelical Salutation  
Expounded.*

**Q.** *W*hat is the Hail Mary?

*A.* It is a most honourable Salutation of the Blessed Virgin Mary, and Prayer to her.

**Q.** *How do you prove it lawful to honour her?*

*A.* Out of St. Luke 1. 48. where (by inspiration from God) she prophesied, saying, *All Generations shall call me blessed.*

**Q.** *How many parts hath the Hail Mary?*

*A.* It hath Three Parts.

**Q.** *What is the First Part?*

*A.* Hail Mary, full of Grace, our Lord is with thee.

**Q.** *Who made this part?*

*A.* The Holy Ghost, tho' it was delivered by the Angel Gabriel, St. Luke 1. 28. B.S. H.

**Q.** *What signifies the word Hail?*

*A.* It signifies rejoice or be glad, O Mother of God.

**Q.** *Why do we invite her by this Prayer to rejoice?*

*A.* Because it renews the Memory of her Blessed Son's Conception, which is an infinite cause of joy to her and the whole Court of Heaven.

**Q.** *What signifies the word Mary?*

*A.* It



*A. It signifies Star of the Sea.*

*Q. Why is she properly called Star of the Sea?*

*A. Because she shines on us by her exemplary Virtue in this Sea of miseries, like a most glorious Star.*

*Q. What mean you by the Words, Full of Grace?*

*A. I mean that the Blessed Virgin had a special fulness and prerogative of Grace for the Conception of her Son.*

*Q. What means our Lord is with thee?*

*A. It means that the whole Trinity was with her at that time in a particular manner.*

*Q. How declare you that?*

*A. Because the Father was with her, as with his Spouse, the Son as with his Mother, the Holy Ghost was with her as with his choicest Tabernacle.*

*Q. Are they also now with her?*

*A. They are, in Glory, and will be so for all Eternity.*

### *The Second Part of the Hail Mary.*

*Q. What is the Second Part of it?*

*A. Blessed art thou among Women, and blessed is the fruit of thy Womb JESUS.*

*Q. Who made this part?*

*A. These Words Blessed art thou among Women were first delivered by the Angel; and after with the rest, uttered by St. Elizabeth, being inspir'd by the Holy Ghost. St. Luke i. 28. 41. 42.*

*Q. What understand you by Blessed art thou among Women?*

*A.* I understand, that she alone was chosen out amongst all Women to be the Mother of God, and therefore ought to be blessed and praised by all Women.

*Q. Why by Married Women?*

*A.* Because their Children are made the Sons of God by the Nativity and Merits of her Son, for whom she daily also begs Blessing.

*Q. Why by Virgins?*

*A.* Because she is their Queen and chiefest Patroness, and obtains for them of her Son Jesus, the Gift of Chastity.

*Q. Why by Widows?*

*A.* Because she is their best example, and Advocate to their Spouse her Son.

*Q. What means Blessed is the fruit of thy Womb, Jesus?*

*A.* It means that Jesus is her true and natural Son, and in him she is the Author of all our Blessings, and to be blessed both by Men and Angels.

*Q. Why are Catholicks such great Honourers of the Name Jesus?*

*A.* Because it is a Name above all Names, as you have heard in the Creed; and as St. Paul exhorts, saying, *All whatsoever ye do in word or work, do all in the Name of our Lord Jesus Christ, giving thanks to God the Father by him.* Colos. 3. 17.

*The Third part of the Hail Mary.*

Q. **W**hat is the Third part of the Hail Mary?

A. Holy Mary Mother of God, pray for us Sinners, now, and in the Hour of our Death, Amen.

Q. *Who made this part?*

A. The Holy Catholick Church in the Council of Ephesus, the Year of our Lord 431. Pope Celestine presiding against Nestor the Heretick, who denied our Blessed Lady to be the Mother of God, and would have her only call'd the Mother of Christ. See Baronius, tom. 5. An. 431.

Q. *What means, pray for us Sinners now?*

A. It means, that we need Divine Assistance every Moment.

Q. *What means, and at the Hour of our Death?*

A. It meaneth that we then especially shall need the aid of blessed Mary, and her Son Jesus, and therefore do daily beg it. The word *Amen*, signifies *let it be done, or be it so.*

## C H A P. VII.

*Charity Expounded.*

Q. **W**hat is Charity?

A. It is the Gift of God, or a supernatural Quality infused by God, into the Soul of Man,

Man, by which we love God above all things, and our Neighbour as our selves.

*Q. Why is it call'd supernatural?*

*A.* Because it is not in the power of Nature to obtain it; but by the special Grace and Gift of God.

*Q. Is Charity imputed as Protestants would have it, or is it a Quality truly inherent in the Soul?*

*A.* It is truly inherent in the Soul, as Wisdom is inherent in a Soul that is wise, and Love in a Soul that loveth.

*Q. How prove you that?*

*A.* First out of Rom. 5. 5. *The Charity of God which is poured fourth in our hearts by the Holy Ghost, which is given us.*

Secondly out of Dan. 6. 22. *Before him (i. e. God,) Justice hath been found in me.* B. S. H.

Thirdly out of Ephes. 3. 14, 17. where St. Paul prays for his Brethren, that Christ may dwell in their Hearts by Faith, rooted and founded in Charity.

*Q. What is it to love God above all things?*

*A.* To be willing to lose all things, rather than the Grace or love of God by mortal Sin.

*Q. Who have this Love?*

*A.* They who keep the Commandments of God, according to that, *This is the Charity of God, that we keep his Commandments, and his Commandments are not heavy,* 1 St. John 5. 3.

*Q. Hath not he Charity then, that breaks any of the Commandments?*

*Ans.*

*A. He*

A. He hath not; for he that saith he knoweth God, and doth not keep his Commandments, is a Liar, and the Truth is not in him. 1 John 2. 4.

Q. What is it to love our Neighbour as our selves?

A. To wish him as much good as we wish our selves, and to do him no wrong.

Q. Who is our Neighbour?

A. All Men, Women and Children, and especially Catholicks.

Q. Why so?

A. Because they are the Images of God, and redeemed with the Blood of Christ.

Q. Why especially Catholicks?

A. Because they are all Members of the mystical Body of Christ, which is the Church.

Q. Whence ariseth the Obligation of loving our Neighbour?

A. Because God hath commanded it; and, If one shall say, I love God, and hateth his brother, he is a liar. 1 St. John 4. 20.

Q. Are we not also bound to love our Enemies?

A. We are according to that, It was said of old, thou shalt not kill: but I say unto you, love your Enemies. St. Matth. 5. 43. 44.

Q. What kind of love are we bound to shew to our Enemies?

A. We are bound to use a civil Carriage towards them, to pray for them in general, and to be in preparation of Mind to do any charitable Office for them, when their ex-



extreme or moral Necessity shall require it.

*Q. What is the highest act of Charity?*

*A. To give our Life for God's Honour, and the Salvation of our Neighbour.*

*Q. Why is Charity the greatest and most excellent of Virtues?*

*A. Because it is the Life of all the rest, Faith without Charity is dead. St. James 2. 26.*

*Q. What state of life do we conceive to be of greatest Perfection?*

*A. That which of its own Nature and proper Institution obligeth to the highest and greatest Charity; for Charity is Perfection, and such is the state not only of Bishops, but also (as many probably think) of Pastors, who have the charge of Souls.*

*Q. How prove you that?*

*A. Out of St. John 15. 13. Greater Charity than this no man hath, that a man yield his life for his friends, which is the proper Obligation of every Parish Priest, according to that, The good Pastor giveth his life for his Sheep. S. John 10. 11.*

*Q. How prove you the Necessity of Charity?*

*A. Out of 1 S. John 4. 16. He that remains in Charity, remains in God, and God in him, And Chap. 3. v. 14. He that loves not remains in death.*

*Q. What are the effects of Charity?*

*A. It remits all Sin, Charity covers a multitude of sins, James 5. 20. and gives Spiritual Life to the Soul. In this we know that we are*

*tran-*

translated from death to life because we love the Brethren. 1 St. John 3. 14.

C H A P. VIII.

Of the Commandments in general.

**Q.** **W**hat is the principal aim or end of the Commandments?

**A.** To teach us the will and pleasure of the eternal God, or the love of God, and our Neighbour. He that loveth his Neighbour hath fulfilled the law. Rom. 13. 8.

**Q.** Why are the Commandments (excepting the determination of the Sabbath Day) call'd the Commandments of the law of Nature?

**A.** Because God wrote them in the Heart of Man at the Creation, being the very dictates of natural Reason.

**Q.** When did he renew them in the written law?

**A.** When he gave them to Moses on Mount Sinai, in Thunder and Lightning, written in two Tables of Stone. Exod 20.

**Q.** Why in Thunder and Lightning?

**A.** To move us to a careful Observance of them.

**Q.** Are all Men bound to know the Commandments?

**A.** For the Substance of them they are, because they are the Rule of our whole Life and Actions.

**Q.** How do you prove them to be only ten?

**A.** Out

*A. Out of Deut. 4. 13. He sheweth his Covenant which he commanded you to do, and the ten words which he wrote in two Tables of Stone.*

*Q. By what kind of sins are the Commandments broken?*

*A. By Mortal Sins only; but Venial Sins are not contrary to the end of the Commandments, which is Charity, and therefore not against, (properly speaking) but besides the Commandment.*

*Q. How declare you that?*

*A. Because a Venial Sin, for Example, an idle Word, an officious or jesting Lie, which hurts no body, the Theft of a Pin or an Apple, is not of weight enough to break Charity betwixt Man and Man, much less betwixt God and Man.*

*Q. Is it possible for us to keep all the Commandments?*

*A. Not only possible, but necessary and easy, by the Assistance of Gods Grace!*

*Q. How do you declare that?*

*A. Because God is not a Tyrant to command Impossibilities under pain of eternal Damnation, as he doth the keeping his Commandments.*

*Q. How prove you that?*

*A. First, he often commands them to be kept, threatening grievous Punishments to such as break them.*

*Secondly out of St Matth. 5. 19. He therefore that shall break one of these least Commandments,*

ments, and teach men so to do, shall be called least in the kingdom of Heaven? but he that shall do and teach them, shall be called great in the kingdom of Heaven.

Thirdly out of St. Matth. 11. 29, 30. Take up my yoke upon you (saith our Lord) for my yoke is sweet, and my burden light. And again, 1 S. John 5. 3. His Commandments are not heavy.

Q. Hath God ever promised to enable men to keep them?

A. He hath, and also actually to make them keep and do them.

Q. How prove you that?

A. Out of Ezek. 36. 27. I will put my Spirit in the middle of you (saith our Lord) and I will make that ye walk in my precepts, and keep my Judgments and do them.

And again, Chap. 37. v. 23, 24. They shall be my people, and I will be their God; there shall be one Pastor of them all, they shall walk in my Judgments, and keep my Commandments, and do them.

Q. How do you prove that any have kept them?

A. Out of St. Luke 1. 6. Zachary and Elizabeth were both just before God, walking in all the Commandments and Justifications of our Lord without reproof.

Q. How prove you the keeping them to be necessary to Salvation?

A. First, out of St. Matth. 19. 17. If thou wilt enter into life (saith our Lord) keep the Commandments.

Secondly, out of S. Luke 10. 25, 28. where when the Lawyer had asked what he should do to possess everlasting Life, and had repeated the sum of the Commandments, Christ answered him, saying, *Do this, and thou shalt live.*

Thirdly, out of Rom. 2. 13. *Not hearers of the law are just with God, but doers of the law shall be justified.*

Of the Commandments in particular.

*The First Commandment Expounded.*

**Q.** *What is the First Commandment?*

**A.** I am the Lord thy God who brought thee out of the Land of Egypt, and out of the House of Bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thy self a graven thing, nor any Similitude that is in Heaven above, or in the Earth below, or of things that are in the Waters under the Earth. Thou shalt not adore nor worship them; I am the Lord thy God, strong and jealous, visiting the Sins of the Fathers upon their Children to the Third and Fourth Generation of them that hate me; and shewing Mercy to thousands of those that love me and keep my Commandments. *Exod. 20.*

**Q.** *What are we commanded by this Precept?*

**A.** To serve, love, adore, and worship one only, true, living and eternal God, and no more.

**Q.** *What are we forbidden by this Precept?*

**A.** To



*A.* To worship any Creature for a God, or give to it the Honor which is due to God.

*Q.* What is the Honor due to God?

*A.* A Supreme and Sovereign Honor, which is called by Divines *Latria*; by which we honour him as the great Master of Life and Death, as our Creator, Redeemer, Conserver, and last End.

*Q.* How do Men sin against this Commandment?

*A.* By worshipping Idols and false Gods, by erring or doubting in Faith, by Superstition and Witchcraft.

*Q.* How else?

*A.* By communicating with Infidels or Heretics, by believing Dreams, &c.

*Q.* How do you prove it a great Sin to go to Church with Hereticks?

*A.* Because by so doing we outwardly deny our Faith, and profess their false Faith, at least in our Country, where going to Church is, by the Laws of the Land, made a distinctive Sign betwixt them and us.

*Q.* What Scripture have you against it?

*A.* Out of St. Luke 17. 23, 24. where Christ forbids it, saying, *And they shall say to you, lo here Christ; lo there Christ; go ye not, neither do ye follow them.* B. S. H.

*Q.* What other Proof have you?

*A.* Out of Tit. 3. 10, 11. *A man that is an Heretick, after the first and second admonition, avoid, knowing that he that is such an one is subverted, and sinneth.*

*Q.* How

*Q. How do you prove it unlawful to go to Witches and Fortune-tellers?*

*A. Out of Deut. 18. 10, 11, 12. There shall not be found among you any one that maketh his Son or Daughter to pass through the Fire, or that useth Divination, or an Observer of Times, or Enchanter, or Witch, or a Charmers, or a Wizard, or Necromancer, &c. For all these things our Lord abhorreth. v. 12.*

*Q. What understand you by these Words, Thou shalt not make to thy self any graven thing, &c. Thou shalt not adore them, &c.*

*A. I understand that we must not make Idols or Images, nor any graven thing whatsoever, to adore it as a God, or with God's Honor.*

*Q. Why are not these Words express'd at length in many of our short Catechisms?*

*A. Because they are sufficiently included in the preceding Words, Thou shalt not have strange (or other) Gods before me?*

*Q. How declare you that?*

*A. Because if we must have no other but the only true God, who created Heaven and Earth, then it is clear to the Reason of every Child, that we must not have many Gods, or any graven things for Gods, or adore any other things for God.*

*Q. Why do Protestants or those of the new Religion, instead of graven thing translate graven Image?*

*A. Because they have a will to corrupt the Text, in hope by so doing to perswade ignorant People, that Catholicks are Idolaters, and break the First Commandment, by making and worshipping holy Images.* *Q.*

*Q. How do you prove they corrupt the Text?*

*A.* Because the *Hebrew* word is *Pesel*, which signifies a graven thing, the *Greek* is *Idolon*, an *Idol*, and the *Latin* is *Sculptile*, a graven thing; therefore the word *Image* is a meer Corruption.

*Q. Is it lawful then to give any Honor to the Images of Christ and his Saints?*

*A.* Yes, an inferior or relative Honor, as much as they represent unto us heavenly things, but not Gods Honor, nor yet the Honor due to Saints.

*Q. How prove you that?*

*A.* Out of *Exod.* 25. 18, 19, 22. where God himself commanded *two Cherubims* to be made of beaten Gold; and to be set on both sides of the *Ark* (before which the People were to pray) and promised that he would speak unto them from the middle of the *Cherubims*: Therefore it is lawful to make Images and pray before them.

*Q. Do not Catholicks pray to Images and Relicks?*

*A.* No, by no means; we pray before them indeed (to keep us from Distractions, and help our Memories in the expression and apprehension of Celestial things) but not to them; for we know well they can neither see, nor hear, nor help us.

*Q. What other Proof have you for the lawful use of Images?*

*A.* First out of *St. John* 3. 14. where Christ approves the making and exalting the Brazen

zen Serpent, by which the *Israelites* were healed in the Desert, and owns it to be an Image or Figure of himself, exalted on the Cross.

[Secondly, because we read in *Baronius*, that famous Church Historian, in the Year of Christ 31. that Christ himself sent his own Image to King *Abgar*, and made it also by Miracle on the Handkerchief of St. *Veronica*, and on his own Shroud.]

Add to this, that the second *Nicene Council*, *Art* 7. Anathematizes Image-breakers, that is, such as shall break them in Contempt or Scorn, and all such as alledge the Places of Scripture, which are against Idols, against the sacred Images; and also those who say *Catholicks* honor Images as Gods with Sovereign Honor.

*Q.* How could you further satisfy a Protestant, that should charge you with Idolatry, in giving Sovereign Honor to Pictures and Images?

*A.* I would for Satisfaction herein, break a Crucifix, or tear a Picture of Jesus Christ in pieces, and throw the pieces into the Fire; and would shew him the Council of Trent, *Seff.* 25. which reaches thus, that, Images are not to be venerated for any Virtue or Divinity that is believed to be in them, or for any thing that is to be petitioned of them, or for any trust or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols; but because the honor that is exhibited to them, is referred to the Prototypes represented by them, &c.

*Q.* What

*Q. What Benefits do we receive by Images?*

*A.* Very great, because they movingly represent to us the Mysteries of our Saviours Passion, as also the Martyrdoms and Examples of his Saints.

*Q. Is there not some Danger of Idolatry in the frequent use of Images?*

*A.* Truly none at all; for it is scarce possible, that any rational Man, who is but meanly instructed in Christianity, should conceive or think a piece of painted Wood or Marble, is that God and Man Christ Jesus, who was born of the Virgin Mary, died on the Cross, arose from the Dead, ascended into Heaven, and sits now at the right Hand of God.

*Q. But how if such Inconveniences happen, at least by Accident?*

*A.* Let the Abuse be mended, and not the good institution taken away, or blamed: For Mans Nature is subject to hurt it self, even in the best things, which must not therefore be given over.

*Q. How do you prove it lawful to paint God the Father like an old Man, seeing he is a pure Spirit, and hath no Body?*

*A.* Because he appeared to the Prophet Daniel in the shape of an old Man. Dan. 7. but this is to be understood, that the Pictures we make, are not the proper Images of God the Father, but that shape wherein he appeared to Daniel. And the like is to be understood



of the Pictures of Angels, to wit that they are not proper Images of them, according to their Spiritual Substances, but of the shapes they appeared in to Men.

*Q. What Utility doth accrue to us by our Honoring and Canonizing Saints?*

*A.* Very great, seeing it much conduceth to the breeding of Virtue, and the Love of God, making us know that it is possible even for us our selves, to come to the like Rewards.

*Q. How declare you that?*

*A.* Because the higher esteem we have of the Saints, and of the Excellency of their State, the more ardent must needs be our desire, and the stronger our courage, to do and undertake what they did and practis'd.

*Q. Is it lawful to honor Angels and Saints?*

*A.* It is, with Dulia, or inferior Honor proportioned to their Excellency, but not as God, nor with Gods Honor.

*Q. How prove you that?*

*A.* First out of *Joshua* 5. 14. 15. where *Joshua* did it, *I am the Prince of the Host of our Lord*, said the Angel to *Joshua*, and *Joshua* fell flat on the Ground, and Adoring said, *What speaks my Lord unto his Servant?*

Secondly, *Apoc.* 22. 8. where *St. John* did it, (though the Angel had once before willed him not to do it, in regard of his Apostolical Dignity, chap. 19. 10.) *And I fell down*  
saith

saith he, to adore before the Feet of the Angel, who shewed me these things.

Q. Is it lawful to honor the Reliques of Saints?

A. With a relative Honor it is, but not with Gods Honor.

Q. How prove you that?

A. First, because a dead Man was raised from Death to Life, by touching the Bones of Elizeus the Prophet. 4 Kings 13. 21.

Secondly out of St. Matth. 9. 20. 21. where we read the Woman was healed of her Bloody-Flux, by but touching the Hem of our Saviours Garment, and believing it would heal her.

Thirdly, out of Acts 19. 12. The Handkerchiefs and Aprons which had but touched the Body of St. Paul, cast out Devils, and cured all Diseases.

Q. How prove you that dead and inanimate things (for example, Medals, Crosses, Churches, Bread, Water, and the like) are capable of Sanctity and Honor?

A. First, out of Joshua 5. 16. and Exod. 3. 5. where the Angel saith to Moses and Joshua. Loose the Shoes from thy feet, for the ground whereon thou standest is holy ground.

Secondly, out of S. Matth. 23. 17, 19. where we read, that the Temple sanctifieth the Gold, and the Altar the Gift: Ye fools and blind (saith our Lord) whether is the greater, the Gold, or the Temple that sanctifieth the Gold? the Gift, or the Altar that sanctifieth the Gift?

Thirdly, out of Tim. 4. 4, 5. Every Creature of God is sanctified by the word of God and Prayer.

And out of 2 St. Peter 1. 18. where he calls the Mountain *Tabor* a Holy Hill, because Christ was transfigured-upon it.

*Q. How prove you that Pilgrimages to Holy Places, as to Mount Calvary, Mount Tabor, and the Sepulcher of Christ, are laudable and pious Practices?*

*A.* First, out of *Deut.* 16. 16. where God himself commanded, that thrice a Year all the People shall come up unto *Hierusalem*, to adore and make their Offerings to him.

Secondly, the Example of Christ himself, our Blessed Lady, St. *Joseph*, who went up to *Hierusalem* at the solemn day of the Passover. St. *Luke* 2. 41, 42.

Thirdly, out of *Acts* 8. 27, 38. where the *Ethiopian Eunuch* going on Pilgrimage to *Hierusalem*, was in his return converted and baptized by St. *Philip*, so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the Prophets, that those Places, which Christ sanctified by his Passion, should be of great Pilgrimage and Adoration. *We will adore* (saith *David*) *in the place where his feet stood.* *Psalm* 131. v. 7. and in *Isai.* 11. 10. we read, *To him shall the Gentiles pray, and his Sepulcher shall be glorious.*

*Q. How do you prove it lawful to go on Pilgrimages to the Shrines of Saints?*

*A.* Because, as you have read already, their Reliques are holy and venerable things, and God is pleased to work great Cures and  
Mira-

Miracles by them, for such as are devout honorers of them.

*Q. Is there any power now in the Church to do Miracles?*

*A. There is, according to that unlimited promise of Christ, Them that believe (in me) these signs follow; In my Name they shall cast out Devils, they shall speak with new Tongues, they shall lay hands upon the Sick, and they shall be whole. St. Mark 16. 17, 18.*

*Q. Have these things been done in latter Ages?*

*A. They have, and are, as you may see in the unquestionable Histories and Records of all Catholick Countries; where many great Miracles are wrought by the Servants of God, and especially at the Pilgrimages and Shrines of Saints, are yearly registred under the Depositions of Eye-Witneses, Men above all exceptions, which cannot be denied, unless we deny all History.*

*Q. Why do the pretended Reformers say, Miracles are ceased?*

*A. Because they and their Sect-masters have never yet been able to do any in confirmation of their Errors.*

*Q. Why are so few done here in England?*

*A. By the Reason of the Incredulity of Sectaries.*

*Q. What Necessity is there of the belief of Miracles?*

*A. Doubtless very great; because the belief of Miracles well grounded, makes Men extremely*

tremerly apprehensive of the presence of God, and his immediate Government of humane Affairs: So that he who absolutely denieth Miracles, is to be suspected of not believing particular Providence, which is the main string on which all Christianity depends.

*The Second Commandment Expounded.*

**Q.** *What is the Second Commandment?*

**A.** Thou shalt not take the Name of the Lord thy God in vain.

**Q.** *What is forbidden by this Precept?*

**A.** All false, rash, and unnecessary Oaths.

**Q.** *What kind of Sins are false and rash Oaths.*

**A.** Mortal Sins, if they be voluntary and deliberate, because by such Oaths we call God to witness to a Lie; or at least to that which is uncertain.

**Q.** *What are the necessary Conditions of a lawful Oath?*

**A.** Truth, that we hurt not Gods Honor; Justice, that we wrong not our Neighbor; and Judgment, that we swear not vainly.

**Q.** *What is the just Cause of an Oath?*

**A.** Gods Honor; our own, or our Neighbors good and defence.

**Q.** *If a Man swears to do that which is Evil, is he bound to keep his Oath?*

**A.** No, he is bound not to keep it; for an Oath is no bond of Iniquity.

**Q.** *How prove you a vain or jesting Oath to be a Sin?*

**A.** Out



*A.* Out of *St. Matth. 5. 34.* It was said of old (saith our Lord) thou shalt not commit perjury; but I say unto you not to swear at all, that is, without just Cause.

*Q.* What other Proof have you?

*A.* Out of *St. James 5. 12.* But above all things swear ye not; neither by Heaven, or Earth, or any other Creature. But let your talk be yea, yea, no, no; that ye fall not under Judgment.

*Q.* What else is prohibited by this Precept?

*A.* All cursing and blaspheming.

*Q.* How else do Men sin against this Precept?

*A.* By breaking lawful Vows, and by making or keeping unlawful ones.

*Q.* What is a Vow?

*A.* It is a deliberate and voluntary Promise made to God of some better good.

*Q.* How do you prove it lawful to make Vows?

*A.* Out of *Esay. 19. 21.* They shall make Vows unto our Lord, and shall pay them.

*Q.* What is commanded by this Precept?

*A.* To speak always with Reverence of God and his Saints.

*The Third Commandment Expounded.*

*Q.* What is the Third Commandment?

*A.* Remember that thou keepest holy the Sabbath-day.

*Q.* When began the Sabbath to be kept?

*A.* From the very Creation of the World: for then God blessed it, and rested on it from all his works. *Gen. 2. 2.*

*Q.* When

*Q. When was this Commandment renewed?*

*A.* In the old Law; when God gave the Commandments to Moses on Mount Sinai written with his own Finger in two Tables of Stone. *Exod. 20.*

*Q. Why was the Jewish Sabbath changed into the Sunday?*

*A.* Because Christ was born upon a Sunday, rose from the dead upon a Sunday; and sent down the holy Ghost upon a Sunday; Works not inferior to the Creation of the World.

*Q. By whom was it changed?*

*A.* By the Governors of the Church, the Apostles, who also kept it; for St. John was in Spirit on the Dominical Day, (which was Sunday) *Apoc. 1. 10.*

*Q. How prove you that the Church hath Power to command Feasts and Holy-days?*

*A.* By this very Act of changing Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sundays strictly, and breaking most other Feasts commanded by the same Church.

*Q. How prove you that?*

*A.* Because by keeping Sunday, they acknowledge the Churches Power to ordain Feasts, and to command them under Sin; and by not keeping the rest by her commanded, they again deny in fact the same Power.

*Q. What other Proof have you?*

*A.* Out of St. John 10. 22. where we read, that Christ himself was present, and kept the dedi-

dedication of the Temple in Jerusalem, a Feast ordained by Judas Maccabaeus. 1 Macch. 4. 59.

And out of Acts 2. 1, 4. where the Apostles keeping the Feast of Pentecost, were all filled with the Holy Ghost. Neither do Protestants as yet dissent from this, though some have lately prohibited and prophan'd both it and the most holy Feast of the Resurrection.

*Q. What Command have you from God for Obedience to the Church in things of this Nature?*

*A.* Out of Acts 15. 41. where we read, that St. Paul went about confirming the Churches, and \*commanding them to keep the Precepts of the Apostles and the Antients. And out of S. Luke 10. 16. He that beareth you, beareth me, and he that despiseth you, (the Church) despiseth me.

*Q. May temporal Princes and the Laity make a Holy-day?*

*A.* With Consent and Approbation of the Church, they may; otherwise not; because that is an Act of Spiritual Jurisdiction.

*Q. For what end doth the Church ordain Holy-days?*

*A.* For the increase of Piety, and in memory of special Benefits received from God.

*Q. If keeping the Sunday be a Church-precept, why is it numbred in the Decalogue, which are the Commandments of God and the Law of Nature?*

*A.* Because the Substance or chief Part of it, namely, That a Day be set apart for the

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\* B. S. H. præcipiens custodire præcepta Apostolorum & Seniorum.

Service

*Service of God, is of Divine Right, and of the Law of Nature; tho' the determinating this particular Day, Sunday rather than Saturday, be a Church-ordinance and Precept.*

*Q. Did not Christ when he confirmed the rest, confirm also this Commandment?*

*A. In as much as it belonged to the Law of Nature, he did; but not as it belonged to the Ceremonial Law of the Jews, and was affixed to Saturday, therefore now we are not bound to keep Saturday.*

*Q. Why so I pray you?*

*A. Because that particular Day was a Command of the Ceremonial Law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.*

*Q. To what are we obliged by this Precept?*

*A. To spend the Sunday in Prayer and Divine Service.*

*Q. What is the best means to sanctify the Sunday?*

*A. By hearing Mass, confessing our Sins, Communicating, hearing Sermons, and reading good Books.*

*Q. What is forbidden by this Precept?*

*A. All prophane Employments, and servile Labors, excepting such as are of Necessity, as dressing Meat, serving Cattel, &c. or such as appertain to Piety and Works of Mercy.*

*Q. Who breaks this Commandment?*

*A. Such as without Necessity spend any considerable part of the Sunday in servile Labors.*

*Q. How else is the Sunday prophaned?*

*A. By*

*A.* By spending all the Morning in lazy lying abed, or vain attiring our selves; by missing Divine Service, when we may hear it, or spend the greatest part of the Day in drinking, gaming, dancing or the like.

*Q.* Is there any thing now in this first Table of the Law impossible to be observed?

*A.* No certainly, for nothing can be more Easy and Delightful than the things that are here commanded.

*Q.* Why do you now divide the Tables of the Moral Law into Three and Seven, whereas anciently some Fathers assigned Four to the first Table, and Six to the last?

*A.* Concerning the manner of limiting the Number of Commandments to each Table, the Scripture says nothing, not so much as which is the third, which is the fourth Commandment, and therefore it is in it self indifferent: Saint *Jerome* divides them into four and six, which is no where condemned; Saint *Augustine* into three and seven, who is more generally followed; but indeed the matter is of no great Importance how we reckon them, so we retain them in our Books, and keep them in our Lives.

*Q.* But what Reason can justify the Omission of so great a part of the Text, when we transcribe the Commandments into our Catechisms?

*A.* Such Books, being composed principally for the unlearned, are by the Pastors of the Church abridged into the shortest and easiest method



method they can, prudently condescending to the weak Memories and low Capacities of the People; nor can the Church be accused of the least shadow of corrupting or omitting any parts of the Commandments, or of Gods Word; since in no Catholick Bible, is there one Syllable left out; and whether the first Commandment (after this account) be divided, and the last two united; or contrariwise the last divided, and the first united, is not at all material, the whole ten Commandments being intirely contained in both, or either way.

*The Second Table of the Law.*

*The Fourth Commandment Expounded.*

**Q.** *What is the Fourth Commandment?*

*A.* Honor thy Father and Mother.

**Q.** *What are we commanded by this Precept?*

*A.* To love, reverence, obey, and relieve our Parents in their Wants.

**Q.** *Why to love them?*

*A.* Because under God they are the chief Causes of our very Life and Being; and do not only bring us forth with much Grief and Pain, but bring us up with much Love, Labour and Sollicitude.

**Q.** *How are we bound to Reference them?*

*A.* Not only inwardly in our Heart, but also outwardly, in our Carriage and Comportment.

**Q.** *Why to obey them?*

*A.* Be-

*A.* Because they are God's Vicegerents, and have received Power from him (from whom is all Paternity in Heaven and Earth) both to direct us, instruct us, and correct us.

*Q.* In what things are we bound to obey our Parents?

*A.* In all that is not Sin, according to that Children obey your Parents in all things, for that is well-pleasing unto God, Col. 3. 20.

*Q.* What is prohibited by this Precept?

*A.* All Sowerness, Stubbornness, and Disobedience to Parents.

*Q.* What is the Reward of Dutiful Children?

*A.* A long and happy Life, good Children, (if they marry) and a good Death.

*Q.* What is the Reward of undutiful Children?

*A.* A short and sinful Life, accompanied with an untimely Death; witness the Example of Absalom, 2 Kings 18. 14.

*Q.* What other Proof have you?

*A.* That of Prov. 30. 17. The eye that scorneth his Father, and that despiseth the travail of his Mother in bearing him, let the Ravens of the torrent pick it out, and the young of the Eagle eat it?

*Q.* What signifies the word Father?

*A.* It signifies not only our Corporal Parents, but also our Ghostly Father, and all lawful Superiours.

*Q.* What owe we to Ghostly Fathers?

*A.* Love, Reverence, Obedience, and Sustentance.

*Q.* Why Love? H 2 A. Be.

*A.* Because they are the Fathers and Feeders of our Souls, and under God and his Saints, the instrumental Causes of our spiritual Goods: *For in Christ Jesus by the Gospel, I begot you (saith St. Paul) 1 Cor. 4. 15.*

*Q.* Why Reverence?

*A.* Because they are God's Anointed, and represent the Person of Christ.

*Q.* Why Obedience?

*A.* Because God hath appointed them to be our spiritual Pastors, Guides and Governours.

*Q.* In what are we bound to obey them?

*A.* In all things belonging to Faith, Doctrine, and the Government of our Souls.

*Q.* Is any great Honor due to Priests and Ghostly Fathers?

*A.* There is, according to that of St. Paul, *The Priests that rule well, let them be deemed worthy of double honor, especially they that labour in the Word and Doctrine, Tim. 5. 17.*

*Q.* Have you no other Place?

*A.* Yea, *Ecclesiasticus 7. 31, 32, 33. \* In all thy soul fear our Lord, and sanctify his Priests; with thy strength love him that made thee, and forsake not his Ministers; Honour God with all thy soul, and honour the Priests. And the reason is, for if we owe Love, Honour and Obedience to our carnal Parents, much more to our spiritual; by how much the Soul surpasseth the Body. Again, if Honor followeth Power, being there is no greater than in Priests, who are impower'd to shut and open Heaven Gates, as also*

to convert the Substance of Bread and Wine into the most precious Body and Blood of our Blessed Saviour: No greater Honour is due to any than to Priests, who personate Christ himself; so that he who despiseth them, despiseth Christ himself, and the disregard of them is the Origine of Impiety.

*Q. How may we sin against Priests and Ghostly Fathers?*

*A.* By disobeying or detracting them, or believing slanderous Reports against them, upon meer hear-say or the Testimony of insufficient Witnesses, or without Witnesses.

*Q. What Testimony is sufficient against a Priest?*

*A.* I will tell you out of St. Paul's Mouth. Against a Priest (saith he to Timothy the Bishop of Ephesus) receive not an accusation under two or three Witnesses, 1 Tim. 5. 19. and 21. I testify before God and Jesus Christ, that thou keep these things without prejudice, and do nothing by declining to the one part.

*Q. Is it Convenient to aske a blessing of Priests?*

*A.* It is, because they give it in the Name and Person of Christ.

*Q. What Warrant have you for it?*

*A.* First out of St. Mark 10. 13. where Christ laying his hands upon the children, blessed them.

Secondly, the Example of Melchisedeck blessing Abraham; upon which St. Paul saith, without all contradiction that which is less is blessed of the better, Heb. 7. 9.

*Q. What Scriptures have you for Obeying to Priests?*

*A.* Heb.

*A.* Heb. 13. 17. Obey your Prelates, and be subject to them; for they watch, as being to render an account for your souls. And in the Old Law, disobedience to the Priest was punished with death. Deut. 17. 12.

*Q.* In what are we bound under Sin to obey Princes and temporal Magistrates?

*A.* In all things (which are not Sin) belonging to the Good and Peace of the Common-wealth.

*Q.* How prove you that?

*A.* First, out of Rom 13. 1, 2. Let every soul be subject to the higher powers; for there is no power but of God:--he therefore that resists powers resists the ordinance of God.

Secondly, out of 1 St. Peter 2. 13, 14. Be ye subject to every creature for God; whether to the King as excelling, or to magistrates, as sent by him to the revenge of malefactors.

*Q.* What if Kings or Magistrates command us to do Sin, or things against our Conscience?

*A.* Then we must answer him with the Apostles, We must obey God, rather than men; Acts 5. 29.

*Q.* In what are Servants bound to obey their Masters?

*A.* In all things that are not Sin, belonging to their Charges.

*Q.* How prove you that?

*A.* Out of Coloss. 3. 22. Servants obey in all things your Masters, according to the flesh; not serving the eye, as pleasing men, but in simplicity of heart, as pleasing God.

*Q.* How do Servants sin against their Masters?

*A.* By



*A. By neglecting their Commands, stealing, or spoiling their Goods, &c.*

*The Fifth Commandment Expounded.*

**Q.** *What is the Fifth Commandment?*

*A. Thou shalt not kill.*

**Q.** *What is prohibited by this?*

*A. All Murder, unjust shedding of Blood, fighting and quarrelling.*

**Q.** *Is it not lawful to Kill in any case?*

*A. Yes, in a just War, or when publick Justice requires it: For the magistrate beareth not the sword without cause. Rom. 13. 4. As also in the blameless Defence of our own, or our innocent Neighbours Life, against an unjust Invader.*

**Q.** *Is it lawful to fight Duels, appointing a set Time and Place, for private Interest, or punctilio's of Honor?*

*A. No, by no means; for the Church hath forbidden it under Excommunication, to be incurr'd ipso facto; and such as die in Duels, can neither have Christian Burial, nor be pray'd for by the Church.*

**Q.** *How prove you all fighting and quarrelling to be unlawful?*

*A. Out of St. Matth. 5. 38. You have heard (saith Christ) it was said of old, an eye for an eye, and a tooth for a tooth; but I say unto you not to resist evil, but if any one strike thee on the right cheek, turn to him also the other.*

**Q.** *What*

**Q.** What else is forbidden by this Precept?

**A.** To seek, wish, or desire our own, or any other Man's Death out of Impatience or Passion; or cause Women with Child to miscarry.

*The Sixth Commandment. Expounded.*

**Q.** What is the Sixth Commandment?

**A.** Thou shalt not commit Adultery.

**Q.** What is prohibited by this Precept?

**A.** All carnal Sin with another Mans Wife, or another Womans Husband, and chiefly Adultery, as also Fornication and Pollution.

**Q.** How prove you Fornication and Pollution to be mortal Sins?

**A.** Out of Col. 3. 5. Mortify therefore, (saith St. Paul) your members upon earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of Idols; for which the wrath of God comes upon the children of incredulity.

**Q.** In what Case is it lawful for a Man to dismiss his Wife?

**A.** Only in Case of evident Adultery.

**Q.** Can he that hath so dismissed his Wife, marry another during her Life?

**A.** He cannot; for he that dismisseth his wife, and marries another, committeth adultery, St. Matth. 5. 32. And St. Luke 16. 18. He that marries her, that is so dismissed, commits adultery.

and W. Q.

**Q.** Why

*Q. Why is Adultery a far greater Sin than Fornication?*

*A.* Because it is a great Injury to our innocent Neighbor, as also to the Sacrament of Matrimony.

*Q. How prove you that a Wife so dismissed from her Husband, cannot marry again during her Husband's Life?*

*A.* Out of 1 Cor. 7. 10, 11. To those that are married (saith St. Paul) not I give commandment, but the Lord, that the wife depart not from her husband; and if she depart, to remain unmarried. And v. 39. A woman is bound to the law so long as her husband liveth, but if her husband sleep, (that is, be dead) she is at liberty, let her marry whom she will.

*Q. What else is forbidden by this Precept?*

*A.* Whoredom, Incest, Sacrilege, and Sin against Nature.

*Q. Why is Lust hateful in the Sight of God?*

*A.* Because it defiles in us the Image of God, and the Temple of the Holy Ghost.

*Q. What more is here prohibited?*

*A.* Unchast touching of our selves or others, with all delight in lustful Thoughts and Kisses.

*Q. What is the Hire of unlawful Lust?*

*A.* Death and Damnation; for neither fornicators or adulterers, nor the effeminate, (that is, such as defile themselves with voluntary pollution) shall possess the Kingdom of God. 1 Cor. 6. 9, 10.

## The Seventh Commandment Expounded.

**Q.** What is the Seventh Commandment.

**A.** Thou shalt not Steal.

**Q.** What is forbidden by this Precept?

**A.** All unjust taking away, or detaining, that which is another Man's.

**Q.** How many kinds of Theft be there?

**A.** Three kinds; simple Theft, which is a secret taking away of that which is another Man's; Rapine, which is a violent open taking away, or keeping of that which is another Man's; and Sacrilege, which is a stealing of sacred Things, or out of sacred Places.

**Q.** When is Theft a mortal Sin?

**A.** When the Thing stolen is of a considerable Value, or causeth a notable hurt to our Neighbour.

**Q.** How prove you that?

**A.** Out of 1 Cor. 6. 10. Neither thieves nor covetous men, nor extortioners, shall possess the Kingdom of God.

**Q.** What doth the Sin of Theft oblige us to?

**A.** To make Restitution of the Thing stolen to the right Owner, if we be able, else the Sins will not be forgiven us.

**Q.** What else is here prohibited?

**A.** All Usury, Bribery, Cozenage in Gaming, or unjust gain by Buying or Selling.

**Q.** What is Usury?

**A.** It is to receive, or to will some Money

or

or Moneys worth, as gain, above the Principal, immediately out of the Consideration of Loan.

*Q. How prove you Usury and Bribery to be great Sins?*

*A. Out of Psal. 14. 1, 6. O Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holy Mountain? he that hath not given his money to use, nor taken bribes upon the innocent man.*

*Q. How are rich men soonest brought to beggery?*

*A. By mingling other Mens Goods among their own.*

*Q. How do Men generally Sin against this Precept?*

*A. Princes, by imposing unjust Taxes on their Subjects: Subjects, by not paying their due Taxes to their Princes: Buyers and Sellers, by deceitful Weight and Measure, or by exceeding the just Price: Masters, by defrauding Servants of their Wages; and Servants by imbezeling their Masters Goods.*

*The Eighth Commandment Expounded.*

*Q. What is the Eighth Commandment?*

*A. Thou shalt not bear false Witness against thy Neighbour.*

*Q. What is prohibited by this Precept?*

*A. All false Testimonies, rash Judgments and Lies.*

*Q. Why is false Testimony so great a Sin?*

*A. Because it is against the Justice of God, and our Neighbour.*

*Q. How*



*Q. How prove you that corrupt Judgment is a great Sin?*

*A. Out of Isa. 5. 20, 23, 24. Wo be to you that call evil good, that justify the impious man for bribes, and rob the just man of his justice; for as fire devoureth the stubble, so shall the root of these men be ashes.*

*Q. Why is rash Judgment a great Sin?*

*A. Because it robs God of his Judgment, and our Neighbour of his good Name; Do not ye judge, that you be not judged, Matth. 7. 1.*

*Q. Why is it a Sin to Lie?*

*A. Because the Devil is a liar, and the father of lies. St. John 8. 44.*

*Q. What else is prohibited by this Precept?*

*A. The crimes of Whispering, Flattery, Detraction.*

*Q. What is Whispering?*

*A. It is to break Friendship betwixt others, by speaking ill of one unto the other behind his back.*

*Q. What is Flattery?*

*A. To attribute to another some Perfection which he hath not, or to praise him for that which he deserves not.*

*Q. What is Detraction?*

*A. It is a secret staining and blotting another's good Name.*

*Q. What is he bound to, that hath hurt his Neighbour in any of these kinds?*

*A. To make him Satisfaction, and restore him his good Name.*

*Q. How for example?*

*A.*

*A.* If he have told a hurtful Lye of him, he is bound to unsay it; or if he have revealed his secret Sin, he is bound to speak well of the same Party, and to mitigate the matter all he may.

*Q.* Is it a Sin to hearken to Detraction?

*A.* To do it willingly and with Delight, or so as to encourage the Detractor, it is; for by so doing we Co-operate with the Detractor.

*Q.* How then must we behave our selves among Detractors?

*A.* If they be Inferiors, we must reprehend them, if Equals or Superiors, we must shew our selves at least not pleased with that Discourse.

*Q.* What is rash Judgment?

*A.* That which is grounded on meer Hear-says, Jealousy and Surmises, without any moral Certainty, or great Probability.

*Q.* When is a Lye a mortal Sin?

*A.* When it is any great Dishonor to God, or notable Prejudice to our Neighbor: otherwise, if it be meerly officious or jesting, it is but a venial Sin.

*The Ninth and Tenth Commandments Expounded.*

*Q.* **W**Hat are the Ninth and Tenth Commandments?

*A.* Thou shalt not covet thy Neighbors Wife. Thou shalt not covet thy Neighbors Goods.

*Q.* What is prohibited by these Commandments?

*A.* The inordinate Will or Desire of unlaw-

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ful Lust, especially Adultery, and of all Theft.

*Q. What else?*

*A.* Not only deliberate Desire or Consent, but likewise all voluntary Delight and Complacency in covetous or impure Thoughts.

*Q. How prove you that unchast Desires are mortal Sins?*

*A.* Out of St. Matth. 5. 27, 28. It was said of old, Thou shalt not commit adultery; but I say unto you, Whosoever shall see Woman to lust after her, he hath already committed adultery in his heart.

*Q. How prove you covetous Desires to be great Sins?*

*A.* Out of 1 Tim. 6. 9. They that will be made rich, fall into temptations, and the snare of the Devil, and many desires unprofitable and hurtful, which drown men in destruction and perdition.

*Q. Is there any Sin in those motions of Concupiscence, which we feel and suffer against our wills?*

*A.* There is not, for nothing is Sin which is not voluntary and deliberate.

*Q. What think you now of this second Table of the Law, is there any thing that savours of Impossibility?*

*A.* No certainly, for there is nothing commanded us, which the very Law of Nature and right Reason doth not dictate to us; and therefore ought to be observed and done, although it were not commanded us.

*Q. Is there any thing but what every man expects*

*expects and desires to have done to himself by others?*

*A.* There is not, therefore we must do the same to others, according to that. *All things whatsoever you will that men do unto you, do ye also so to them; for this is the Law and the Prophets, Matth. 7. 12.*

*Q.* Why do then Protestants pretend and say, that the Commandments are impossible to be kept?

*A.* Because they are not willing to oblige themselves to the Observance of them, but had rather make God the Author of Sin, by commanding Impossibilities, (a most high Blasphemy) and justify their own Iniquities, by saying, *they cannot help it*; than humbly acknowledge and confess their Sins, with purpose to amend, by an Acceptance of the Law of God.

## C H A P. IX.

### *The Precepts of the Church Expounded.*

*Q.* **H**ow many are the Commandments of the Church?

*A.* There be six principal ones.

*Q.* What is the first?

*A.* To hear Mass on all Sundays and Holy-days, if we have Opportunity to do it, and there be no just Cause to the contrary.

*Q.* Why on all Sundays?

*A.* In thanksgiving for the Benefits of the week past, as also to sanctify the present Day.

*Q.* For what other Reason?

*A.* In memory of the same Christ, who is offered upon the Altar at Mass for our Sins, was Born, rose from the Dead, and sent down the Holy Ghost on a Sunday.

*Q.* Why all Holy-days?

*A.* Either in Memory of some special Benefit, or else for a Commemoration of some peculiar Saint, so to move our selves to imitate his Example.

*Q.* How prove you that the Church hath Power to ordain and command Feasts?

*A.* First, by the Example of the Church in the Apostles time, which ordained the Feast of *Christmas*, in Honor of the *Nativity of Christ*; *Easter*, in Honor of his *Resurrection*; *Whitsontide*, in Honor of the coming of the Holy Ghost in Tongues of Fire.

[Secondly, out of *St. Clement*, the Disciple of *St. Peter*, in his eighth Book of Apostolical Constitutions, where he witnesseth, That the Apostles gave order for the celebrating of *St. Stephen's*, and some other of their fellow Apostles days after their deaths?]

Thirdly, out of *2 Thes. 3. 4.* We have confidence of you in our Lord (saith *St. Paul*) that the things which we command, you both do and will do. And *v. 14.* If any obey not your word do not ye accompany with him, that he may be confounded.

Fourthly, out of *1 Thes. 4. 8.* where *St. Paul* (speaking of the Precepts he had given his Brethren) saith, He that despiseth these things, despi-



despiseth not Man, but God who also hath given his Holy Spirit in us. See what was said before in the third Commandment of God.

*The Second Precept of the Church Expounded.*

**Q.** **W**hat is the Second Commandment of the Church?

**A.** To fast Lent, Vigils commanded, Ember-days, and Fridays also, by Custom of England, with Abstinence from flesh on Saturdays.

**Q.** Why Lent?

**A.** In imitation of Christ our Lord, who fasted forty days and forty nights, in the Desert, for our Sins, without once eating or drinking.

**Q.** Can we fast in this manner?

**A.** We cannot; but we must do at least what we are able.

**Q.** How prove you fasting to be a pious practice?

**A.** By the Example of Christ and his Saints, and out of St. Luke 2. 37. where we read, That Anna the Prophetess departed not from the Temple, serving day and night by fasting and prayer.

**Q.** How prove you fasting to be meritorious?

**A.** Out of St. Matth. 6. 16, 17, 18. And when you fast, be not sad, like the hypocrites; but anoint thy head, and wash thy face, that thou appear not unto men to fast, but to thy father which is in secret, and thy father which seeth in secret will repay thee.

**Q.** How prove you Abstinence from certain meats?

*A. Because it was prescribed by an Angel to St. John, he shall be great before the Lord. Wine and Cyder he shall not drink, St. Luke 1. 15. And in St. Matth. 3. 4. we read, That his meat was locusts and wild honey.*

*Q. For what is Fasting available?*

*A. For the Remission of Sins, and appeasing the Wrath of God, according to that, Be ye converted unto me in your whole heart, in fasting, weeping, and mourning, Joel 2. 12.*

*To mortify all the lustful Desires of the Flesh; and that it hath special force against the Devil: This kind of Devil (saith our Lord) can go out by nothing but by prayer and fasting, St. Mark 9. 29.*

*Q. Why Vigils?*

*A. To prepare our selves for a devout Keeping the Feasts that follow.*

*Q. Why Ember-days?*

*A. Because on those Days the Church giveth Holy Orders, and ordaineth Priests; and for that Cause hath dedicated them to publick Prayer and Fasting.*

*Q. What ground have you for that?*

*A. Out of Acts 13. 2, 3. And as they (the Apostles) were ministering to our Lord and fasting, the Holy Ghost said, Separate ye me Saul and Barnabas to the work whereto I have taken them: Then with fasting, and praying, and imposing hands on them, they dismissed them.*

*Q. Why Fridays in England?*

*A. In memory that Christ suffered for us upon*

on a *Friday*, drinking Gall and Vinegar on his Cross for our gluttonous Excesses; but especially by Custom, which is as good as Law.

*Q. Why Abstinence on Saturdays?*

*A.* To prepare our selves for a devout keeping of the *Sunday*, as also in Honor of the blessed Virgin *Mary*, who stood Firm in Faith on that Day, the Apostles themselves wavering.

*The Third Precept of the Church Expounded.*

*Q. What is the Third Commandment of the Church?*

*A.* To confess our Sins at least once a Year.

*Q. Why was that commanded?*

*A.* Because otherwise Libertines would not have done it once in many Years.

*The Fourth Precept of the Church Expounded.*

*Q. What is the Fourth?*

*A.* To receive the blessed Sacrament at least once a Year, and that at Easter, or thereabouts.

*Q. Why at Easter?*

*A.* Because Christ instituted the blessed Sacrament of the Eucharist at his last Supper the Thursday before Easter-day.

*Q. Why is it said, or thereabouts?*

*A.* Because it will satisfy the Precept, if it be done at any time betwixt Palm-Sunday and Low-Sunday.

*The Fifth Precept of the Church Expounded.*

*Q. What is the Fifth?*

*A.* To pay Tithes to our Pastors.

*Q. Why so?*

*A. Be-*

*A. Because they feed us Spiritually, it is fit we should feed them Corporally.*

*Q. How prove you that ?*

*A. Out of Gal. 6. 6. Let him that is catechized in the word communicate to him that catechiseth in all his goods. And 1 Cor. 9. 13. They that serve the Altar participate with the Altar.*

*The Sixth Precept of the Church Expounded.*

*Q. What is the Sixth ?*

*A. Not to celebrate Marriages on Times prohibited; that is, from the first Sunday of Advent, until Twelfth-day be past, nor from Ashwednesday till Low-Sunday be past.*

*Q. Why so ?*

*A. Because those are times of special Piety and Penance, therefore not to be spent in Feasting or carnal Pleasures.*

*Q. What Sin is it to break any of these Church Commandments ?*

*A. Mortal Sin of Disobedience, according to that, He that will not hear the Church, let him be unto thee as a Heathen and Publican. S. Mat. 18. 17.*

**C H A P. X.**

*The Counsels of Christ and his Church Expounded.*

*Q. HOW many Counsels be there ?*

*A. There be three principal ones.*

*Q. What is the First of them ?*

*A. Voluntary Poverty, which is a willing leaving all things to follow Christ.*

*Q.*

*Q. How prove you that to be a work of Perfection?*

*A. Out of St. Mat. 19. 21. If thou wilt be perfect, go and sell the things which thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.*

*Q. How prove you this to be Meritorious?*

*A. Out of the same Chap. v. 27. 29. when S. Peter asked Christ, saying, Behold we have forsaken all things and followed thee, what therefore shall we have? our Lord answered him, Every one that hath left his house, or his lands, or his brethren, or his sisters for my sake, shall receive a hundred fold, and possess everlasting life.*

### *The Second Counsel.*

*Q. What is the Second Counsel?*

*A. Perpetual Chastity; which is a voluntary abstaining from Marriage, and all carnal Pleasures, for the Love of God.*

*Q. Is this also a work of Perfection?*

*A. It is; for Christ himself was born of a Virgin, and counselled Virginity, though he commanded it not.*

*Q. How prove you that?*

*A. Out of S. Matth. 19. 12. There be Eunuchs (saith he) which have gelded themselves for the kingdom of heaven, he that can take, let him take.*

*Q. How prove you that Virginity is a more perfect State than Marriage, or that it is lawful to vow Virginity?*

*A. Out of 1 Cor. 7. 37, 38. He that hath determined*



terminated in his heart, being settled not having any necessity, but having power of his own will to keep his Virgin, doth well; therefore he that joineth his Virgin in Marriage doth well; but he that joineth her not doth better.

*Q. What other Proof have you?*

*A.* Out of 1 Tim. 5. 5. But she that is a Widow indeed, (that is a vowed Widow) and desolate, let her hope in God, and continue in Prayer and Observations day and night. And v. 11. 12. But the younger Widows avoid; for they, when they shall be wanton in Christ, will marry, having damnation, because they have made void their first Faith, that is, their Vow of Chastity, according to the Fourth Council of Carthage, Canon 104. and all the Fathers on this place.

*Q. Who was the first that taught Marriage to be better than Virginitie, and perswaded Priests and Nuns to marry?*

*A.* Jovinian an old condemned Heretick, according to St. Augustine in his Book of Heresies. Her. 82. and in his 2 Book of Retractions, he calls him a Monster for it, and saith the Church stoutly resisted him. Chap. 22.

### The Third Counsel.

*Q. What is the Third Counsel?*

*A.* Obedience, which is voluntary Submission to anothers will, and in all that is not Sin.

*Q. What Warrant have you for that?*

*A.* First, the Example of Christ himself, who  
was

was obedient to our Lady and St. Joseph; and he went down with them, and came to Nazareth, and was subject to them. St. Luke 2. 51.

Secondly, Heb. 13. 17. Obey your Prelates, and be subject to them; for they watch, being to render an account for your Souls.

C H A P. XI.

*Of the Sacraments in General.*

Q. **H**ow many Sacraments be there?

A. Seven.

Q. How call you them?

A. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Holy Order, and Matrimony. See the Council of Trent, Sess. 7. Can. 1.

Q. How prove you the Necessity of Seven Sacraments, neither more nor less.

A. Out of the Proportion which is betwixt Spiritual and Corporal Life.

Q. In what consists this Proportion?

A. In this; that as in Corporal and Natural Life, there be Seven principal or chief Necessities so are there likewise in Spiritual to which the Seven Sacraments Correspond.

Q. What is our first Corporal Necessity?

A. To be born into this World: To this Baptism Corresponds, by which we are regenerate unto God, and born the Heirs of God, and Co-heirs of Christ.

Q. What is the Second Corporal Necessity?

A. To

*A. To be confirmed in our Strength and Growth without which we can never be made Men: To this answers Confirmation, by which we are made strong and perfect Christians, able to profess our Faith before our Enemies.*

*Q. What is our Third Corporal Necessity?*

*A. That (being now made Men) we have a Competence of daily Food and Sustenance: To which the blessed Eucharist Corresponds, by which our Souls are fed with Divine Grace, as often as we worthily receive it, or offer it with the Priest on the Altar.*

*Q. What is the Fourth Necessity of the Body?*

*A. That we have Physick when we are sick and wounded: To this the Sacrament of Penance answers; by which our Maladies and Sores of Sin are healed.*

*Q. What is our Fifth Necessity of the Body?*

*A. That we have Cordials and Restoratives against the agonizing Fits and Pangs of Death: To this Corresponds Extream Unction, by which our Soul is strengthened in her last Agony against the violent Onsets of the Devil.*

*Q. What is the Sixth Corporal Necessity?*

*A. That we be governed by Laws and Magistrates; so to avoid Injustice and Confusion: To this Holy Order Corresponds, by which we are provided of Spiritual Magistrates to guide and govern us.*

*Q. What is the Seventh Corporal Necessity?*

*A. That we be multiplied in a lawful manner? And to this Matrimony Corresponds, by which we*

we are not only multiplied in a Natural, but in a Holy and Sacramental Way.

*Q. What is a Sacrament in General?*

*A.* It is a visible Sign of invisible Grace, divinely instituted by Christ, for our Sanctification.

*Q. How prove you that Christ ordained them all?*

*A.* Because it is not in the Power of any pure Creature, to give intallible Virtue causing Grace, to sensible and material Things, such as the Sacraments are; according to the Council of Trent. Sess. 7. Can. 1.

*Q. From what have the Sacraments their Force and Efficacy?*

*A.* From the Blood and Passion of Christ, which they apply to our Souls.

*Q. How prove you that?*

*A.* Rom. 6. 3. *Are you ignorant (saith S. Paul) that we, who are Baptized in Christ Jesus, in his death are Baptized. And Rom. 5. 9. Much more therefore now being justified in his blood, shall we be saved from wrath in him.*

*Q. For what end did Christ ordain the Sacraments?*

*A.* To be external and visible Marks and Professions of his holy Faith, by which the Faithful might be known from Infidels and Hereticks; and also to be effectual means of our Salvation, and certain Remedies against Sin.

*Q. What things are Essential to a Sacrament?*

K

*A.* Mat.

*A.* Matter and Form.

*Q.* Do all the Seven Sacraments give Grace?

*A.* They do, according to the Council of Trent, Sess. 7.

*Q.* What is Grace?

*A.* It is a supernatural Quality produced in our Souls; and inherent in them; by which we are made the adopted Children of God, special Partakers of the Divine Nature, and like to God in some degree; as Iron is made to Fire by Heat.

*Q.* How many of the Sacraments give a Character?

*A.* Three: Baptism, Confirmation, and Holy Order.

*Q.* What is a Sacramental Character?

*A.* It is a spiritual Mark in the Soul, whereby we are marked for God's Servants, which can never be blotted out.

*Q.* In what manner do the Sacraments give and cause Grace?

*A.* Instrumentally only; for God is always the principal Cause thereof.

*Q.* Who is the ordinary Minister of a Sacrament?

*A.* A Priest; excepting Holy Order and Confirmation, which are reserved to Bishops only.

*Q.* Why did Christ tie the Administration of the Sacraments to the Hierarchy, and to Priests only?

*A.* To give them supereminent Power, Credit and Authority with the People.

*Q.* Was there any Necessity of that?

*A.* Yes; because, if the Clergy be not held in great Reverence by the Laity, it cannot cause that



that Effect in them for which it chiefly was ordain'd; to wit, Credulity of things above Nature, with a prompt Obedience, to hazard Lives and Fortunes, when they shall see the Law of God requires it: and if this be not done, Christ's Law will not be kept, nor can Salvation be had.

*Q. Is the Intention of the Minister to do what Christ ordained a Condition without which the Sacrament subsisteth not?*

*A. It is, as also the Intention of the Receiver, to receive what Christ ordained, if he be at Years of understanding.*

*Q. Why say you, If he be at Years of Understanding?*

*A. Because for Infants in the Sacrament of Baptism, the Intention of the Church, and of their Godfathers and Godmothers sufficeth.*

### *Baptism Expounded.*

*Q. WHY is Baptism the first Sacrament?*

*A. Because, before it, a Man is not capable of another.*

*Q. What is Baptism?*

*A. It is an interior washing of the Body, under a set Form of Words.*

*Q. What is the necessary matter of Baptism?*

*A. Natural Water only; for Artificial Water will not suffice.*

*Q. What is the Form of it?*

*A. I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Q. What if a Man leave out the Word (I Baptize,) or any of the Three Persons?*

*A. Then the Baptism is invalid.*

*Q. Where did Christ express the Form of Baptism, and give us a Command to Baptize.*

*In S. Mat. 28. 19. Going therefore (saith he) teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Q. Can a Man be saved without Baptism?*

*A. He cannot, unless he have it either Actual or in Desire, with Contrition, or be Baptized in his Blood, as the holy Innocents were, which suffered for Christ.*

*Q. How prove you that?*

*A. Out of St. John 3. 5. Unless a Man be born again of water and the spirit, he cannot enter into the Kingdom of God.*

*Q. Can no Man but a Priest Baptize?*

*A. Yes, in case of Necessity any Lay-man or Woman may do it, and not otherwise.*

*Q. What is a chief Necessity?*

*A. When a Child is in danger of Death, and a Priest cannot be had.*

*Q. What are the Effects of Baptism?*

*A. It makes us the Children of God, and remits both original and actual Sin, if he that is Baptized be guilty of it.*

*Secondly, it infuseth justifying Grace into the Soul, with Habits of Faith, Hope and Charity, and all supernatural Gifts and Virtues.*

*Q. How prove you that?*

*A. Out of Gal. 3. 27. As many of you as are*

are Baptized in Christ, have put on Christ. Secondly, out of 1 Cor. 6. 11. where speaking of Fornicators, Idolaters, Thieves, Adulterers and Liars, These things (saith St. Paul) ye were, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and in the spirit of God.

Thirdly, out of Tit. 3. 5, 6, 7. He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly poured out upon us, by Jesus Christ our Saviour, that being justified by his Grace, we may be Heirs according to the Hope of life everlasting.

*Q. What other Effect hath Baptism?*

*A.* It makes a spiritual Mark or Character in the Soul, which shall remain for ever, either to our great Joy in Heaven, or our Confusion in Hell.

*Q. What Sin is it to Baptize a Man twice?*

*A.* A mortal Sin of Sacrilege.

*Q. How prove you that?*

*A.* Out of Heb. 6. 4, 6. It is impossible for those that have been illuminated, and made partakers of the Holy Ghost, (to wit, by Baptism) and are fallen, &c. To be renew'd again unto Penance, &c. viz. by a second Baptism.

*Q. What if a Man Die for the Faith, before he can be Baptized?*

*A.* He is a true Martyr, and Baptized in his own Blood.

*Q. Why have we a Godfather and a Godmother in Baptism?*

*A.* That, if our Parents should neglect it, or be prevented by Death, they may instruct us in the Faith of Christ, which Obligation lies on them.

*Q.* How many Godfathers may we have?

*A.* But one Godfather and one Godmother, since the Council of Trent.

*Q.* Why so few?

*A.* To prevent the too great Extent of spiritual Affinity which is contracted between them and their Godchild, and his Father and Mother, which is an Impediment, not only making Marriage unlawful, but also invalid, betwixt the Parties.

*Q.* How can Infants be Christned which have no actual Faith?

*A.* In the Faith of the Church, and of their Godfathers and Godmothers.

*Q.* Why do we use so many Ceremonies in Baptism?

*A.* To stir up Reverence to the Sacrament, and signify its inward Effects.

*Q.* What meaneth the Priests breathing on the Childs Face, according to the use of some Rituals?

*A.* It signifies, that by Baptism, the evil Spirit is cast out, and the Spirit of God is given to him.

*Q.* Why is the Child signed on the Breast and Forehead with the Sign of the Cross?

*A.* To signify, that he is there made the Servant of Christ Crucified.

*Q.* Why is Salt put in the Childs Mouth?

*A.* To signify, that by Baptism he receives  
Grace

Grace and Gifts to preserve his Soul from Corruption of Sin; and to warn Christians, that their Actions and Words ought to be seasoned with Prudence and Discretion, signified by Salt.

*Q. Why doth the Priest lay spittle on his Ears and Nostrils?*

*A.* Because Christ by so doing healed one that was both Deaf and Dumb; as also to signify, that by Baptism his Ears are op'ned to the Word of Faith, and his Nostrils to the good Odor of all Christian Virtues.

*Q. Why doth the Priest ask the Child, If he renounce the Devil and his Poms?*

*A.* To signify, that he who will be the Child of God, cannot be the Child of the Devil.

*Q. What mean the several anointings of the Child?*

*A.* They signify the interior Anointing, or Unction of Divine Grace, given to the Soul in Baptism.

*Q. What mean they in particular?*

*A.* He is anointed on the Head, to signify that by Baptism he is made Partaker of the Kingly Dignity of Christ; on the Shoulders, to signify, he must bear his Cross courageously; on the Breast, to signify, that the heart is there strengthened with Grace, to fight against the Devil.

*Q. What signifies the white Chrysom given to the Child?*

*A.* The Purity and Innocence which he there receives.

*Q. What signifies the hallowed Light, given to the Child?*

*A.* The



*A. The light of Faith, and fire of Charity, with which his Soul is endued by Baptism.*

*Confirmation Expounded.*

**Q.** *What is the second Sacrament?*

*A. Confirmation.*

**Q.** *When did Christ ordain this Sacrament?*

*A. The time is not certain; but Divines most probably hold, it was instituted at Christ's last Supper.*

**Q.** *What is the matter of this Sacrament?*

*A. Oil mingled with Balm, blessed by a Bishop.*

**Q.** *What is the Form of it?*

*A. I sign thee with the sign of the Cross, I confirm thee with the Christ of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

**Q.** *What Scripture have you for this Sacrament?*

*A. First, 2 Cor. 1. 21, 22. And he that confirmeth us, with you in Christ, and hath anointed us, is God, who also hath sealed us, (with the spiritual Character) and given the pledge of the spirit in our hearts.*

*Secondly, Acts 8. 14, 15, 16, 17. where when Philip the Deacon had converted the City of Samaria to the Faith, the Apostles who were at Jerusalem, sent two Bishops, St. Peter and St. John, to confirm them; who when they were come, (saith the Text) prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, but they were only baptized in the name of our Lord Jesus; then did they impose their hands upon them, and they received the Holy Ghost.*

*Third-*

Thirdly, *Acts* 19. 5, 6. where we read, that St. Paul baptized and confirmed about Twelve of St. John's Disciples; *Hearing these things, they were baptized in the name of our Lord Jesus; and when St. Paul had imposed hands on them, the Holy Ghost came upon them.*

*Q. Why is Oil used in the Sacrament?*

*A.* To signify, that the principal and proper Effect of it is to make us perfect Christians, and able to profess our Faith before persecuting Tyrants.

*Q. Why is Balm used in it?*

*A.* To signify, the good Odor of a Christian Name, according to that *We are a good Odor of Christ to God, 2 Cor. 2. 15.*

*Q. In what appears the Force of Confirmation?*

*A.* In the undaunted Confidence and Sufferings of the Apostles, Martyrs, and Saints of God, after they had received it.

*Q. When were the Apostles confirmed?*

*A.* On *Whitsunday* in an extraordinary manner, the Holy Ghost descending upon them in Tongues of Fire.

*Q. Doth Confirmation give a Character?*

*A.* It doth, according to *2 Cor. 1. 22.* above-cited, where we read, *who also has sealed us.* (that is, with a Character.)

*Q. Who is the Minister of this Sacrament?*

*A.* A Bishop only, as appears by *Acts* 8. above-cited, where two Bishops were sent unto *Samaria* to give it.

*Q. Is there any Necessity of this Sacrament?*

*A.* There

*A. There is a moral Necessity of it, according to the Council of Laodicea, Can. 48. Those that have been baptized, must after Baptism receive the most holy Chrism, and be made Partakers of the Heavenly Kingdom.*

*Q. What authority of Fathers and School-Divines have you for its Necessity?*

*A. First, the Authority of St. Thomas, who in the Sacrament of Confirmation, affirms, that, it is a dangerous thing to die without it.*

*Secondly, that of St. Jerome, in his Epistle against the Luciferians; Dost thou not know also (saith he) that this is the custom of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invoked? Dost thou exact where it is written? In the Acts of the Apostles. And tho' there were no authority of Scripture for it, yet the consent of the whole world in this behalf, would be equal to a Precept; for many other things also, which are observed in the Churches by Tradition, do usurp unto themselves the authority of a written Law. You see he owns it to be commanded in the Scripture; and tho' it were not so, yet to be equal to a Precept, and have the authority of a written Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.*

*Q. What Authority of Popes have you for it?*

*A. First, that of St. Clement, Pope and Martyr, in his Epistle to Julius. All must make haste (mark the word must) without delay to be rege-*

regenerated to God, and at length consigned (confirmed) by a Bishop; that is, to receive the sevenfold Grate of the Holy Ghost. His Reason is, first, Because the end of every one's life is uncertain. Secondly, Because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if not by necessity, but by injury, or by wit, he shall remain; and not have that Confirmation, which we have received from blessed Peter, and all the rest of the Apostles have taught, our Lord commanding.

Secondly, that of Pope Melchiades, teaching, That Baptism and Confirmation can by no means be separated one from another, unless by death prevented; and that one of them cannot rightly be perfected without the other. And moreover, That as Confirmation is given by greater Men, so it is to be held in greater Veneration than Baptism. See Pope Urban, de Consecr. Distinct. 4. & Cap. 5. de his, &c.

Add to this, that without Confirmation, (according to all the Fathers) we are not perfect Christians.

Q. What then would you think of those, who for particular and private Ends should slight this Sacrament, and teach the Laity not to receive it, when they might conveniently have it?

A. Truly I think they would slight the Mission of the Holy Ghost, (for this Sacrament is a continuance of that Mission unto us) and would be great Enemies of Christianity.

Q. What Sin is it not to receive it, when we may conveniently have it? A. Mor-

*A.* Mortal Sin, if it be done out of Contempt, or any gross Neglect, especially in a Place of Persecution, as *England* is.

*Q.* How prove you that?

*A.* Because by so doing, we expose our selves to great Danger of denying our Faith; against which Danger it was peculiarly ordained by Christ our Lord.

*Q.* At what Age is Confirmation now commonly receiv'd?

*A.* At Seven Years Old.

*Q.* Why no sooner?

*A.* That so we may be able to prepare our selves for it, and remember that we have received it; for it cannot be twice given.

*Q.* Why is a little Blow given on the Cheek to him that is confirmed?

*A.* To signify he is there made the Soldier of Christ, and must be ready to suffer Stripes and Buffets for his sake.

*Q.* Must we have any Godfathers in Confirmation?

*A.* Only one Godfather or Godmother.

*Q.* Must it be received Fasting?

*A.* That is expedient, (for so the Apostles received it) but not necessary.

*The Eucharist Expounded.*

*Q.* What is the Third Sacrament?

*A.* The blessed Eucharist, or the Sacrament of the Body and Blood of Christ.

*Q.* By what was this Sacrament presigur'd in the Old Law?

*A.* By the Tree of Life, the burning Bush, Melchiledeck's



chisedeck's Bread and Wine, the Paschal Lamb, the Heavenly Manna, and the Ark of the League.

*Q. Doth the blessed Eucharist excel all these in Dignity?*

*A. It doth, as far as a substantial Body excels a Shadow.*

*Q. What signifies the name Eucharist?*

*A. It signifies good Grace, or Thanksgiving, because it contains the Author and Fountain of Grace, and the greatest Gift of God to Man.*

*Q. When did Christ ordain the blessed Eucharist?*

*A. At the last Supper.*

*Q. Why so?*

*A. To leave it to his Church, as the last and greatest Part of his Love.*

*Q. What is the blessed Eucharist?*

*A. It is the Body and Blood of Jesus Christ, true God, and true Man, whole Christ, under the outward Forms of Bread and Wine.*

*Q. In what manner is Christ present under those Forms?*

*A. By the true and real Presence of his Divine and Human Nature; not figuratively only, as some would have it.*

*Q. How prove you that?*

*A. First, out of St. Matth. 26. 26, 27, 28. Christ at his last Supper took Bread, blessed it, brake it, and gave it to his Disciples, saying, Take ye and eat, this is my Body. And he blessed the Cup, saying, This is my Blood, of the New Testament, which \* shall be shed for many to the remission of sins. Mark 14. 22, 3, 4.*

Secondly, out of St. Luke 22. 19, 20. *This is my Body which is given for you, this is the Chalice of the New Testament in my Blood, which \* shall be shed for you.*

Thirdly, out of St. John 6. 51, 55, 53. *The Bread I will give is my Flesh, for the life of the world; my Flesh is Meat indeed, and my Blood is Drink indeed: unless ye eat the Flesh of the Son of Man, and drink his Blood, you shall have no life in you.*

Fourthly, out of 1 Cor. 11. 13, 24, 25. where St. Paul tell us, *He received from our Lord (viz. by special Revelation) that at the last Supper he blessed Bread, saying, Take ye and eat, this is my Body, which † shall be delivered for you; this Chalice is the New Testament in my Blood.*

*Q. By what means is the Body and Blood of Christ made under the outward Forms of Bread and Wine?*

*A. By a real Conversion or Change of the whole Substance of the Bread and Wine into the whole Substance of the Body and Blood of Christ; which Conversion is wrought by the most holy and powerful Words of Consecration, instituted by Christ, and spoken by the Priest, and is fitly called Transubstantiation, by the Councils of Lateran and Trent; which signifies a Passage or Conversion of one whole Substance into another.*

*Q. Is there any Scripture for Transubstantiation?*

*A. The word Transubstantiation is not found in Scripture, but for the thing signified by it, there are those Places in Scripture which prove a*

\* D. S. H.

† B. S. H.

Real

*Real Presence*, because those Words, *this is my Body*, spoken by Christ, after he had taken Bread into his Hands, and signifying that to be his Body, which before was Bread, cannot be True, without the Change of Bread into his Body; which Change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the Word be lawfully rejected, for not being found in Scripture, more than other Words used by the Church to explicate Mysteries of Faith; as the word *Trinity*, or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

*Q. What is the White which we see remaining after Consecration?*

*A.* The outward species or accidents of Bread, under which the Body and Blood of Christ is.

*Q. What mean you by those Species or Accidents?*

*A.* The colour, savour, and quantity of Bread.

*Q. Is the Body of Christ hurt or broken when we divide or break the Sacrament?*

*A.* It is not; for he is now immortal and impassible; he cannot die, nor suffer any more, Rom. 6. 9.

*Q. What other Reason have you?*

*A.* Because Christ is whole in the whole Host, and whole in every Participle thereof, if you divide or break it; seeing that where-ever there would have been Bread before Consecration, there must needs be the whole Body and Blood of Christ after Consecration.

*Q. What Example have you for that?*

*A.* The soul of Man, which is whole in the whole

*L. 2. Body,*

Body, and whole in every Part of the Body, as learned Protestants neither do nor can deny.

*Q. How can the same Thing be in many several Places at once?*

*A.* By the Omnipotent Power of God, by which he himself is in all and every one of his Creatures, at the same Instant.

*Q. What Example have you for that?*

*A.* A Word, which being one, yet is in many Hundred of Ears at once.

*Q. What other Proof have you;*

*A.* Out of *Acts* 9. 4, 5. where we read, That Christ, who is always sitting at the right hand of the Father in heaven (as we willingly admit with the Protestants) appeared notwithstanding, and discoursed with St. Paul on Earth, saying, *Saul; Saul, why dost thou persecute me?* And when St. Paul replied, *Who art thou, Lord?* He answered, *I am Jesus, whom thou dost persecute.* Therefore he was then in two Places at once.

*Q. What is the necessary matter of the Eucharist?*

*A.* Wheaten Bread, and Wine of the Grape.

*Q. What is the essential Form of it?*

*A.* This is my Body, this is my Blood.

*Q. Why is a little Water mingled with the Wine in the Chalice?*

*A.* To signify the Blood and Water flowing from the side of Christ; as also, the Union of the Faithful with Christ by Virtue of this Sacrament.

*Q. What Disposition is required in him that receives the Eucharist?*

*A.* That he hath first confessed his Sins, and be in a State of Grace.

*Q.*

*Q. How prove you that?*

*A. Out of 1 Cor. 11. 28, 29. Let a Man prove himself, and so let him eat of this Bread, and drink of this Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Body of our Lord.*

*Q. What are the Effects of the Eucharist?*

*A. It replenisheth the Soul with Grace, and nourisheth it in spiritual Life: He that eateth of this Bread shall live for ever, St. John 6. 58.*

*Q. What other Benefit have we by it?*

*A. It is a most moving and effectual Commemoration of the Incarnation, Nativity, Passion, Resurrection and Ascension of Christ.*

*Q. How do you prove it lawful for the Laity to communicate under one kind only?*

*A. First, because there is no command in Scripture for the Laity to do it under both, tho' there be for Priests in those Words, Drink ye all of this, Matth. 26. 27. which was spoken to the Apostles only, and by them fulfilled; for it follows in Mark 14. 23. And they all drank. 2. Out of St. John 6. 58. He that eateth of this Bread shall live for ever. Therefore one kind sufficeth. 3. Out of Acts 20. 7. where we read, That the Faithful were assembled on the first of the Sabbath to break Bread, without any mention of the Cup; and the two Disciples in Emmaus Luke 24. 30, 31. knew Christ in the breaking of Bread, where the Cup is not mentioned. And St. Paul, 1 Cor. 11. 27. saith, Therefore whoever shall eat this Bread,*



\* or drink the Chalice of our Lord unworthily, he shall be Guilty of the Body and Blood of our Lord.

Q. *Is the most holy Eucharist, or Mass, a Sacrifice?*

A. It is the unbloody Sacrifice of the Body and Blood of Jesus Christ, which himself instituted at his last Supper.

Q. *What is an exterior visible Sacrifice?*

A. It is a sensible thing offered to God by a lawful Priest; in acknowledgment of God's being the Author of Life and Death, either by some real Change made in that thing, or by some other external Note. Now because the Eucharist; or Body and Blood of Christ, under the Forms of consecrated Bread and Wine, is not only a sign of Grace sanctifying a man's soul, and thereby a Sacrament; but also a thing offered to God in the way I have now expressed: therefore it is properly and truly a Sacrifice, and the Oblation or Action, whereby the Priests offers Christ's Body in the way specified, is properly and truly a sacrificing Action, and because it is done in an unbloody way, therefore it is an unbloody Sacrifice.

Q. *What Necessity was there that the blessed Eucharist should be not only a Sacrament, but also a Sacrifice?*

A. There is a Two-fold Necessity of it; First, that it might be a sacred Sign, or publick Practice of the invisible Sacrifice of our Hearts to God; and a daily visible means of giving

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\* *ἢ μὴ not xj. μὴ ... aut biberit...* Erasm. God.

God supreme and sovereign Honor: for Sacrifice is only due to God, all other exterior Honors being communicable to Creatures. Secondly, that it might be a continual renewing of our Love, Peace and Society, as well with God, as also among our selves, and an effectual Commemoration of the Passion of our Lord.

*Q. For what avails this Sacrifice?*

*A. It is Propitiatory for the Remission of our Sins, Impetratory for the obtaining all Benefits, a peaceable Offering of Thanksgiving to our God, and sweet Holocaust of Divine Love.*

*Q. Why are Priests obliged to receive under both Kinds?*

*A. Because they offer Sacrifice, and represent the bloody Sacrifice made upon the Cross, where the Blood was actually divided from the Body; and being Offerers of the Sacrifice, are bound to receive also the Cup, by Christ's command expressed. S. Mat. 26. 27. Drink ye all of this.*

*Q. Is it divided so also in the Mass?*

*A. In the manner of doing, or signifying, it is; but not by any real Separation, or Division of the one from the other.*

*Q. How explain you that?*

*A. Because the species of Bread, as also the Words by which it is consecrated, signify and represent, as if the Body of Christ only were contained under it, whereas there is indeed whole Christ; and the species of Wine, as likewise the Words by which it is consecrated, signify and represent, as if there only were the Blood*

Blood of Christ, altho' there be both Body and Blood, whole Christ.

*Q. Did the Laity ever communicate under both Kinds?*

*A.* They did sometimes in the Primitive Church, and may again, if holy Church shall so appoint; but now it is prohibited by the Church, to prevent the great Danger in shedding the Cup, neither are the Laity in this defrauded of any thing; for they receive whole Christ under one kind, which is incomparably more than the pretended Reformers have under both, who receive only a bit of Bakers Bread with a poor sup of common Vintners Wine.

*Penance Expounded.*

*Q. What is the Fourth Sacrament?*

*A.* Penance.

*Q. What Warrant have you for doing Acts of Penance?*

*A.* First out of Apoc. 2. 4, 5. Thou hast left thy first Charity, therefore be mindful from whence thou art fallen, and do Penance?

Secondly, and Jesus began to preach and say, do ye Penance; for the kingdom of heaven is at hand. Matth. 4. 17.

*Q. When did Christ ordain this Sacrament?*

*A.* When he breathed on his Disciples, saying, Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain they are retained. St. John 20. 22, 23.

*Q. What is the Matter of this Sacrament?*

*A.* The Sins and Confession of the Penitent.

*Q. What is the Form of it?*

*A.* I.

*A. I absolve thee from thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Q. What are the Effects of it?*

*A. It reconciles us to God, and either restores or increaseth Grace.*

*Q. How prove you that?*

*A. Out of St. John 20, 23. afore-cited. And out of St. John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*

*Q. How many Parts hath the Sacrament of Penance?*

*A. It hath three Parts; namely Contrition, Confession and Satisfaction.*

*Q. What is Contrition?*

*A. It is a hearty Sorrow for our Sins, proceeding immediately from the Love of God, and joined with a Firm purpose of Amendment.*

*Q. What is Attrition?*

*A. It is imperfect Contrition, arising from the Consideration of the Turpitude of Sin, or Fear of Punishment; and if it contain a Detestation of Sin, and Hope of Pardon, it is so far from being it self wicked, that tho' alone it justify not, yet it prepares the way to Justification, and disposes towards obtaining Gods Grace in this Sacrament.*

*Q. What if a dying Man be in Mortal Sin, and cannot have a Priest?*

*A. Then nothing but Contrition will suffice, it being impossible to be saved, without the Love of God.*

*Q. What*

*Q. What is a Firm purpose of Amendment?*

*A. It is a Resolution not only to shun Sin, but also the Occasion of it.*

*Q. How long hath Confession been in Use and Practice?*

*A. Ever since the Apostles time, according to S. James 5. 16. Confess therefore your sins to one another, and pray for one another that you may be saved. And Acts 19. 18. Many of them that believed, came, confessing and declaring their Deeds.*

*Q. What is Confession?*

*A. It is a Sacramental opening our Sins to a Priest to obtain Absolution.*

*Q. Is there any special Good or Comfort to Man from Confession?*

*A. Very great, because as to a Mind laden with secret Grievs, the best of Comforts is to disclose her Case to some faithful Friend: So to a Soul laden with secret Sins, one of the greatest Comforts and best Remedies possible, is, to have selected Persons ordained for that end by Christ himself, Men of singular Piety and Learning, and not questionable by any Law, of what they are to hear in Confession, to whom she may confess her Sins, with an assurance both of Comfort, Correction, and Direction for the Amendment of her Faults.*

*Q. What are the necessary Conditions of a good Confession?*

*A. That it be short, diligent, humble, confounding, sincere, and entire.*

*Q. How short?*

*A. By*



*A.* By avoiding superfluous Words and Circumstances.

*Q.* How diligent?

*A.* By using a competent Time and Care in the Examen of our Conscience?

*Q.* How humble?

*A.* By making our Confession with humble Hearts.

*Q.* How confounding?

*A.* By stirring up Confusion for our Sins.

*Q.* How sincere?

*A.* By confessing our Sins plainly, without seeking to lessen or excuse them.

*Q.* How entire?

*A.* By confessing not only in what things we have sinned mortally, but also how often, as near as we are able to remember.

*Q.* What if a Man do knowingly leave out any mortal Sin in his Confession for fear or shame.

*A.* He makes his whole Confession void, and commits a great Sacrilege by lying to the Holy Ghost, and abusing the Sacrament.

*Q.* How prove you that?

*A.* By the Example of *Ananias* and his Wife *Saphira*, who were struck Dead at the Feet of *St. Peter* for daring to lie to the Holy Ghost. *Act.* 5. 5, 10.

*Q.* Is he that hath so done, bound to confess all again?

*A.* Yes, all that are mortal, together with that which he left out.

*Q.* What is Satisfaction?

*A.* It is (speaking of it as a part of this Sacrament,) the Sacramental Penance, enjoined us by the Priest at Confession; besides which

we

we may also satisfy for our Sins by our own voluntary Prayers, Fasting, or other good Works of Sufferings.

*Q. For what do we satisfy by that Penance?*

*A.* For such temporal Punishments as remain due sometimes to our Sins, after they are forgiven us.

*Q. How do you prove that Priests have Power to impose Penance?*

*A.* Out of 1 Cor. 5. 3. where St. Paul Excommunicated the incestuous Corinthian; I (saith he) *absent in Body, but present in Spirit have already judged him that hath so done, &c. To deliver such a one to Satan for the destruction of the flesh, that the Soul may be saved, v. 5.*

*Q. How prove you, that temporal Punishments may remain due to our Sins after the Sins themselves be forgiven us?*

*A.* First, because Adam after his Sin was forgiven him, was notwithstanding cast out of Paradise for ever, and his whole Posterity made subject unto Death and many Miseries, in Punishment of that Sin. Gen. 3. 24.

Secondly, because David after his Sin of Adultery was forgiven him, was temporally punished for it with the Death of his Child: *Our Lord (saith Nathan) hath taken away thy sin, nevertheless thy son shall die. 2 Kings 12. 13, 14.*

Thirdly, because *whom our Lord loveth, he chastiseth. Heb. 12. 6.*

*Q. By what other means are those temporal Punishments released?*

*A.* By Indulgences.

*Q.*

*Q. What is an Indulgence?*

*A.* Not a Pardon for Sins to come, or leave to commit Sin, (as Protestants do falsely and slanderously teach) but a releasing only of such temporal Punishments as remain due to those Sins, which have already been forgiven us by Penance and Confession.

*Q. How doth an Indulgence release those Punishments?*

*A.* By the superabundant Merits of Christ and his Saints, which it applies to our Souls, by the special Grant of the Church.

*Q. When did Christ give his Church Power to grant Indulgences?*

*A.* When he said to St. Peter, to thee will I give the Keys of the Kingdom of Heaven, whatsoever thou shalt bind on Earth, it shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. St. Matth. 16. 19.

*Q. How prove you that the Apostles did ever use this Power?*

*A.* Out of 2 Cor. 2. 6, 10. where St. Paul remitted part of the Corinthians Penance, To him that is such a one (saith he) this Rebuke sufficeth, &c. whom you have pardoned any thing, I also pardon.

*Q. What is requir'd for the gaining of an Indulgence?*

*A.* That we perform the Works enjoined us, and that the last Part of them be done in a state of Grace.

*Q. What are those Works?*

*A.* Fasting, Prayer and Alms-deeds.

M

Extream

## Extream Unction Expounded.

**Q. What is the Fifth Sacrament?**

**A.** Extream Unction.

**Q. When did Christ institute that?**

**A.** The time is uncertain; some think it was instituted at his last Supper, others that it was done betwixt his Resurrection and his Ascension.

**Q. By whom was this Sacrament promulgated?**

**A.** By St. James 5. 14, 15. Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with Oil in the Name of our Lord, and the Prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.

**Q. Who is Capable of this Sacrament?**

**A.** Every true and faithful Christian who is in mortal danger of Death by sickness, excepting Infants, Fools, and such as are always mad.

**Q. What is the matter of it?**

**A.** Oil blessed by a Bishop.

**Q. What is the Form of it?**

**A.** By this anointing and his own most pious mercy, Our Lord pardon thee whatsoever thou hast sinned by thy seeing, &c. And so of all the other Senses, repeating the same Words.

**Q. What are the Effects of Extream Unction?**

**A.** It comforts the Soul in her last Agony against Despair, it remits venial Sins and Relicks of Sin, and restores corporal Health if it be expedient?

**Q. How prove you that?**

**A.**

*A.* Out of St. Mark 6. 13. where we read, That the Apostles anointed with Oil many sick and healed them, which anointing is insinuated by many to have been a previous Sign of Extream Unction, and consequently of its Effects.

*Q.* Why then do so few recover after it?

*A.* Either because the Recovery of the Body is not expedient for the Soul, or because the Sick deferred the Sacrament too long, as too many do, or for other Indispositions in the receiver of it.

### Holy Order Expounded.

*Q.* What is the Sixth Commandment?

*A.* Holy Order.

*Q.* To whom doth this appertain?

*A.* To the Rulers and Ministers of the Church, as Bishops, Priests, Deacons and Sub-deacons.

*Q.* What other Proof have you for Bishops, Priests and Deacons?

*A.* For Bishops and Deacons, out of Phil. 1. 1. To all the Saints at Philippi, (saith St. Paul) with the Bishops and Deacons. And for Priests, out of St. James above cited. If any man sick among you, let him bring in the Priests of the Church, &c.

*Q.* Where did Christ ordain this Sacrament?

*A.* At his last Supper, when he made his Apostles Priests, saying, This is my Body which is given for you, do ye this in commemoration of me, Luke 22. 19.

*Q.* What did Christ give them Power to do?

*A.* To offer the unbloody Sacrifice of his



own Body and Blood, which he himself had there ordained, and offered under the outward Forms of Bread and Wine.

*Q. Why did he say, Do ye this for a Commemoration of me?*

*A.* Because the unbloody Sacrifice of the Mass, is a Commemoration or Memorial of the Bloody Sacrifice made on the Cross; nay more, it is a Renovation of it in an unbloody way.

*Q. What are the Effects of Holy Order?*

*A.* It gives spiritual Power, to Ordain Priests, to consecrate the Body and Blood of Christ, to administer the Sacraments, serve the Altar, and to Preach.

*Q. What else?*

*A.* It gives also a special Grace for the well doing of the said Office.

*Q. How prove you that?*

*A.* Out of 1 Tim. 4. 14. Neglect not the Grace which is in thee by prophecy, with the imposition of the hands of Priesthood.

*Q. What is the proper Office of a Bishop?*

*A.* To give Holy Orders and Confirmation to Preach, and govern the Church.

*Q. How prove you that?*

*A.* To Confirm out of Acts 8. above-cited, where we read, two Bishops were sent to Confirm the Samaritans.

*Q. How prove you that the Bishops are of Divine Right, and have Authority from God to rule the Church?*

*A.* Out of Acts 20. 28. Take heed unto your selves,

selves and to the whole flock wherein the Holy Ghost hath made you Bishops to rule the Church of God.

*Q. How prove you that Bishops only can ordain Priests?*

*A. Out of Titus 1. 5. For this cause left I thee in Crete, that thou should'st reform the things that are wanting, and ordain Priests by Cities, (he was a Bishop.)*

*Q. What Sin is it therefore to oppose Hierarchy and Episcopacy, either in the whole Church, or in particular Churches for private Ends?*

*A. It is a Sin of Rebellion and High treason against the Peace and Safety of Christs Spiritual Common wealth the Church.*

*Q. How declare you that?*

*A. Because no Law can subsist without Guards and Lookers to it; since therefore Christ hath ordained Bishops to be the Guards and Teachers of his Law, they who strike at Bishops, strike also at the whole Law of Christ, and Safety of the People.*

*Q. Why is it requisite that Bishops and Pastors should have such great Revenues?*

*A. Because they bear a considerable Charge and Office in the Common-wealth, therefore they ought to have a Competence for the Performance of it. Secondly, that they may give the Laity an Example of the true Use of Riches. And lastly, that it may breed a due Respect both of their Persons and Callings in such as they are let to Govern, who cannot always judge of their internal Qualities.*

*Q. What is the Office of a Priest?*

*A.* To offer Sacrifice, and administer the rest of the Sacraments, excepting Holy Order and Confirmation.

*Q. How prove you a Sacrifice in the New Law?*

*A.* First, because there is a Priesthood as you have heard, and an Altar according to that, *We have an Altar* (saith St. Paul) *whereof they have not power to eat, who serve the Tabernacle.* Heb. 13. 10.

Secondly, out of *Mal. 1. 11.* where he foretold the Sacrifice in the New Law, saying, *From the rising of the Sun even to the going down, great is my name among the Gentiles, and in every place there is \* sacrificing, and there is offered to my name a clean Oblation, saith the Lord of Hosts.*

Thirdly, out of St. Luke 22. 19, 20. where Christ (who is high Priest for ever according to the order of *Melchisedech*) offered the Sacrifice of his own Body and Blood under the Forms of Bread and Wine, saying *this is my Body which is given for you,* (it is given for us you hear at his last Supper) *this is the Chalice the new Testament in my Blood, which Chalice (according to the Greek Text) is shed for you.*

*Q. Is it lawful for Priests to marry?*

*A.* It is not; there being a Precept of the Church against it; descending to us by Tradition from the Apostles, neither did any of the Apostles ever accompany with their Wives, after their calling to the Apostleship. And a Vow of perpetual Chastity being annexed to

Holy Orders in the *Latin* or *Western* Church.

*Q. Why is it requisite, that Priests should live Chaste and Unmarried?*

*A.* Because of all Pleasures, the carnal most Affects sensible Nature, causing the greatest extremity in Man, and is the greatest binder of Man to earthly Things; wherefore it is an Employment little becoming those, who are obliged by their very calling to draw the People from this Clod of Earth, and elevate their Hearts to heavenly Things.

*Q. What are the lesser Orders of the Church?*

*A.* Accolyte, Lector, Exorcist, and Porter, according to the fourth Council of Carthage, Can. 6.

*Q. Is it lawful for Women to Preach, or be Priests?*

*A.* It is not; according to 1 Cor. 14. 34. Let Women hold their Peace in Churches, it is not permitted for them to speak; but to be subject as the Law saith.

*Q. Is it lawful for any Man to usurp and take upon him Priestly Power, without the Ordination of the Church?*

*A.* It is not; according to Heb. 5. 1, 4. For every High Priest taken from among men, is appointed for men, &c. that he may offer gifts and sacrifices for sins; 4 neither doth any man take the honor to himself, but he that is called of God, as was Aaron.

*Q. What other Proof have you?*

*A.* Out of St. John 10. 1. Amen, I say unto you,

you, he that entreteth not by the Door (Holy Order) into the fold of the sheep, but climbs up another way, is a Thief and a Robber.

*Q. What if any Man pretend an extraordinary Calling?*

*A. He must prove it by Miracles, or else be esteemed an Impostor.*

*Q. What Examples have you against the Usurpation of Priestly Power?*

*A. That of King Ozias, who was presently struck by God with a Leprosy in his Forehead for usurping the Priestly Office of offering or burning Incense in the Temple. 2. Paral. 26. 19.*

*Q. What besides?*

*A. The Example of Core, Dathan and Abiron, who for usurping the Office of Priests (though they were themselves true Believers) were swallowed up alive, by the Earth. Numb. 16. 32. and 250 others, who were offering Incense with them, were consumed with Fire from Heaven, v. 35. with Fourteen Thousand and Seven Hundred more which were also burnt with Fire from Heaven, for only siding with them, v. 49.*

### *Matrimony Expounded.*

*Q. What is the Seventh Sacrament?*

*A. Matrimony.*

*Q. Where was Matrimony first ordained?*

*A. In Paradise by Almighty God, when he gave Eve a Wife to Adam, who presently said*

*Where*



Wherefore a Man shall leave his Father and his Mother and shall cleave unto his Wife, and they shall be two in one flesh, Gen. 2. 22, 24.

Q. Where was it made a Sacrament of the new Law?

A. Where and when Christ instituted this Sacrament is uncertain; some think it done, or at least insinuated at the Wedding at Cana in Galilee: where Christ was present, and wrought his first Miracle, by turning Water into Wine, St. John 2. Others more probably, say it was done when Christ declared the Indissolubility of Marriage, saying, Therefore now they are not two, but one flesh; that therefore which God hath joined together, let no Man separate. Mar. 19. 6.

Q. Why was it requisite that Marriage should be made a Sacrament?

A. Because it is a Contract whereon depends the chief Happiness of a Married Life; as being ordained for the Restraint of sinful Concupiscence, the good of Posterity, the well-ordering our Domestical Affairs, and the Education of our Children in the Fear and Service of God, and therefore ought to be ranked in the highest Order of those Actions, which Christ hath sanctified for the Use of Man.

Q. How prove you Marriage to be a Sacrament?

A. Because as you have heard, it is a Conjunction made and sanctified by God himself, and not to be dissolved by any Power of Man.

Q. What

Q. *What other Proof have you?*

A. Out of Ephes. 5. 31, 32. *They shall be two in one flesh; this is a great Sacrament. But I speak in Christ, and in the Church.*

Q. *What is the matter of this Sacrament?*

A. The mutual Consent of the Parties, and delivery of their Bodies to one another.

Q. *What is the Form of it?*

A. The Words or Signs which signify the said present Consent, and Delivery of their Bodies.

Q. *What are the Effects of Matrimony?*

A. It gives special Grace to the Married Couple, to love and bear one with another, as also to bring up their Children in the fear of God.

Q. *What is the principal End of Marriage?*

A. To beget Children, and bring them up in the Service of God; and the next to this, is, That Man may have a Remedy against Concupiscence, and a helper in the way of Salvation.

Q. *How great is the Tie of Marriage?*

A. So great that it can never be dissolved but by Death, as you have heard out of S. Mat. 19.

Q. *What are the Obligations of Man and Wife?*

A. To love, honor, and comfort one another.

Q. *What besides?*

A. Husbands are obliged to Cherish and Comfort their Wives: Wives to be subject, obey and fear their Husbands.

Q. *How prove you that?*

A. Out of Col. 3. 18, 19. *Women be subject to your own Husbands, as it becometh in our Lord,*

*Men*

Men love your Wives, and be not bitter towards them. And out of Ephes. 5. 22. 23. Let Women be subject to their Husbands, as to the Lord, because the Man is the head of the Woman, as Christ is the head of the Church: v. 24. But as the Church is subject to Christ, so also Women to their Husbands in all things, And again, v. 33. Let each Man love his Wife as himself, and let the Wife \* fear her Husband. B. S. H.

Q. What else?

A. To render mutually the Marriage debt, † according to that, Let the Husband render his debt unto his Wife, and the Wife also in like manner to her Husband: The Woman now hath not Power of her own Body, but the Husband; and in like manner the Man hath not power of his own Body, but the Woman. 1 Cor. 7. 3, 4. † B. S. H.

Q. Is it lawful for Children to Marry without the Consent of their Parents?

A. It is not; neither is it lawful for Parents to force them to Marry against their Wills.

Q. Why are many so unhappy in their Marriages?

A. Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For what other Reason?

A. Because they were lewd before Marriage, or married for Lust or Wealth, and not for the right End of Marriage.

Q. What meaneth the blessing of the Priest given in Marriage?

A. It is to beg all Blessings of God for the new married Couple. Q.

*Q. Why is the Ring put on the Fourth Finger?*

*A.* Because that is called the Heart Finger, and hath (they say) a Vein in it, which reacheth to the Heart; so to signify the hearty and constant Love which ought to be betwixt Man and Wife.

*Q. What signifies the Ring it self?*

*A.* It is a Symbol of Perfection and Eternity, being equal in all Parts, and Spherical in Figure, without beginning or end; to intimate the perfect and perpetual Love of Man and Wife.

*Q. What are the best means to obtain good Children?*

*A.* Fasting, Prayer, and Alms-deeds; for so St. Joachim and Anne obtained the B. Virgin Mary, and so the B. Virgin became the Mother of God.

*Q. What Obligation have Parents to their Children?*

*A.* To instruct them in the Faith of Christ, to give them good Example, to feed and nourish, to provide for them in Marriage, and to correct their Faults.

*Q. What are the chief and most common Impediments of Marriage?*

*A.* Collateral Consanguinity and Affinity to the Fourth Degree, inclusively; and in the right Line all Degrees are prohibited by the Law of Nature, indispensable.

*Q. Can the Church dispense in these Collateral Degrees?*

*A.*

*A.* She can; excepting only the first Collateral degree of Consanguinity, to wit, betwixt Brother and Sister.

*Q.* How prove you that?

*A.* First, out of Gen. 29. where we read, that *Jacob* having first married *Leah*, took also *Rachel* her Sister to Wife, without Scruple or Reproof; which is the second Collateral degree of Affinity.

Secondly, out of Gen. 11. where *Abraham* took to Wife *Sarah*, his Brother *Haran's* Daughter, which is the second Collateral degree of Consanguinity.

## C H A P. XII.

### *The Cardinal Virtues Expounded.*

*Q.* **H**OW many Cardinal Virtues are there?

*A.* There be Four, *Prudence*, *Justice*, *Fortitude* and *Temperance*.

*Q.* Why are these call'd Cardinal Virtues?

*A.* Because they are Fountains, and as it were the Hinges of all good Works.

*Q.* What is *Prudence*?

*A.* It is a Virtue which makes us wary in all our Actions, that we may neither deceive others, nor be deceived ourselves, or which (according to the Rule of Honesty) prescribes us what is to be desired, and what to be avoided.

*Q.* How prove you that?

*A.* Out of Eccles. 3. 32. \* A wise heart that

*A. H. B. S. H. N hath*



that understanding, will keep it self from all Sin, and in the works of Justice it shall have success.

Q. What is Justice?

A. It is a Virtue which gives every Man his own, according to that; Render to all men their due, to whom tribute, tribute; to whom custom, custom; to whom fear, fear; to whom honor, honor; Rom. 13. 7.

Q. What is Temperance?

A. It is a Virtue which moderates our Appetites and Desires, that they be according to Reason, and not inordinate; He that is abstinent (saith the wise man) shall \*encrease life Eccles. 37. v. ult.

Q. What is Fortitude?

A. It is a Virtue, by which the Labors and Dangers even of Death it self, that are Opposite unto Virtue, are couragiously undertaken and patiently sustained: The wicked fleeth (saith Solomon) when no man pursueth, but the Just man as a confident Lion shall be without fear. Prov. 28. 1. And in St. Pet. 3. 14, 15. we read, The fear of them feare ye not, and be not troubled, but sanctify our Lord Christ in your hearts.

Q. Is it necessary for a Christian to be exercised in these Virtues?

A. It is; for we must not only decline from evil, but do good. Psal. 36. 27. in the Protestant Bible. Psal. 37.

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\* Encrease or add. Adjiciet vitam. B. S. H.

C H A P.

## C H A P. XIII.

*The Gifts of the Holy Ghost Expounded.*

**Q.** **H**OW many are the Gifts of the Holy Ghost?  
*A. Seven; Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of our Lord.*

**Q.** *What is Wisdom?*

*A. It is a Gift of God, which teacheth us to direct our whole Lives and Actions to his Honor, and the Salvation of our Souls.*

**Q.** *What is Understanding?*

*A. It is a Gift of God, by which we are enabled to penetrate the high Mysteries of our Faith.*

**Q.** *What is Counsel?*

*A. It is a Gift of God, by which we discover the Frauds and Deceits of the Devil, and are not deceived by them.*

**Q.** *What is Fortitude?*

*A. It is the Gift of God, whereby we are enabled to undergo and despise all Dangers for his sake.*

**Q.** *What is Knowledge?*

*A. It is a Gift of God, by which we know and understand the Will of God.*

**Q.** *What is Piety?*

*A. It is the Gift of God, which makes us devout and zealous in his Service.*

**Q.** *What is the Fear of God?*

*A. It is the Gift of God, which curbs our Rashness; withholds us from Sin, and makes us obedient to Gods Law.*

## C H A P. XIV.

*The Twelve Fruits of the Holy Ghost Expounded.*

**Q.** *How many are the Fruits of the Holy Ghost?*

**A.** There are Twelve, as you may see, Gal. 5. 22, 23.

**Q.** *What is the First?*

**A.** Charity, whose Nature and Effects you know already.

**Q.** *What is the Second?*

**A.** Joy, by which we are enabled to serve God with cheerful Hearts.

**Q.** *What is the Third?*

**A.** Peace, which keeps us unmoved in our Minds, amidst the Storms and Tempests of the World.

**Q.** *What is the Fourth?*

**A.** Patience, which enables us to suffer all Adversities for the Love of God.

**Q.** *What is the Fifth?*

**A.** Longanimity, which is an untired Confidence of Mind, in expecting the good things of the Life to come.

**Q.** *What is the Sixth?*

**A.** Goodness, which makes us hurt no Man, and do good to all.

**Q.** *What is the Seventh?*

**A.** Benignity, which causeth an affable Sweetness in our Manners and Conversation.

**Q.** *What is the Eighth?*

**A.** Mildness, which allays in us all the Motions of Passion and Anger.

**Q.** *What is the Ninth?*

**A.**

A. Fidelity, which makes us punctual Observers of our Covenants and Promises.

Q. What is the Tenth?

A. Modesty, which observes a fitting mean in all our outward Actions.

Q. What is the Eleventh?

A. Continency, which makes us not only abstemious in Meat and Drink, but in all other sensible Delights.

Q. What is the Twelfth?

A. Chastity, which keeps a pure Soul in a pure Body.

Q. Who are they that have these Fruits?

A. The Children of God only; for Whosoever are led by the Spirit of God, they are the sons of God. Rom. 8. 14.

## CHAPTER XV

The Works of Mercy (Corporal and Spiritual)  
Expounded.

Q. How many are the Works of Mercy Corporal?

A. Seven. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. And 7. To bury the dead.

Q. How prove you that these Works are meritorious of a Reward?

A. Because Christ hath promised the Kingdom of Heaven as the Reward of them. Come ye blessed of my Father, (saith he) and possess the Kingdom, &c. for I was hungry, and ye gave me meat, &c. St. Mat. 25. 35, 36.

**Q.** When are we said to Feed and Cloath Christ?

**A.** As often as we Feed and Cloath the Poor; What ye have done (saith he) to one of my little ones, that ye have done unto me, v. 40.

**Q.** Is the Reward of these Works a Reward of Justice?

**A.** It is; according to 2 Tim. 4. 7, 8. I have fought a good fight, (saith St. Paul) there is a crown of Justice laid up for me, which our Lord will render to me at that day, as a just Judge.

**Q.** What other Proof have you?

**A.** Out of Heb. 6. 10. For God is not unjust that he should forget the Work and Love, which you have shewed \* in his Name, who have ministered unto the Saints, and do minister. \* B. S. H.

**Q.** How many be the Works of Mercy, Spiritual?

**A.** Seven also, 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive Offences. 6. To bear patiently the troublesome. 7. To pray for the quick and the dead.

**Q.** How prove you your prayer for the dead?

**A.** First, out of the Places above, and after cited for Purgatory. Secondly, out of 1 John 5. 16. He that knoweth his brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death; (i. e.) by final Impenitence. Therefore it is lawful to pray for all such as die penitent, and confessing their Sins. And in 2 Mac. 12. we read, It is a wholesome and holy cogitation to pray for the dead, that they may be loosed from their sin. B. S. H.



Q. How shew you these Works to be meritorious?

A. Out of Dan. 12. 3. They who instruct others in Justice shall shine as Stars for all Eternity.

CHAP. XVI.

The Eight Beatitudes.

Q. What are the Eight Beatitudes?

A. The sum of them is, 1. Poverty of Spirit. 2. Meekness. 3. Mourning. 4. To hunger and thirst after Justice. 5. Mercifulness. 6. Cleanness of Heart. 7. To be Peacemakers. 8. To suffer Persecution for Justice. See St. Mat. 5. 3... 10.

Q. Whence ariseth the Necessity of suffering Persecution?

A. Because all that will live piously in Jesus Christ, shall suffer Persecution. 2 Tim. 3. 12.

CHAP. XVII.

The kinds of Sin Explicated.

Q. What is it necessary for a Christian to know the Natures and Kinds of Sin?

A. That so he may detest and avoid them.

Q. How many kinds of Sin are there?

A. Two; namely, Original and Actual.

Q. What is Original?

A. It is a privation of Original Justice, which we inherit from our first Parent Adam, being all by Course of Nature conceived and born in that Privation, or Original Sin.

Q. How prove you that?

*A. Out of Rom. 5. 12. Therefore, as by one man sin entered into the world, and by sin death, and so unto all men death did pass, in whom all have sinned.*

*Q. What are the Effects of Original Sin?*

*A. Concupiscence, Ignorance, evil Inclination, proneness to Sin, Sickness and Death.*

*Q. How is Original Sin taken away?*

*A. By Holy Baptism.*

*Q. Whither go Infants that die without Baptism?*

*A. To the upper Part of Hell, where they endure the Pain of Loss but not of Sense, and shall never see the Face of God.*

*Q. How prove you that?*

*A. Out of St. John 3. 5. Unless a Man be born again of water and the spirit he cannot enter into the Kingdom of God.*

*Q. What is actual Sin?*

*A. It is a Thought, Word or Deed, contrary to the Law of God.*

*Q. What is the Sin of Omission?*

*A. To omit any thing willingly, which is commanded by God, or his Church.*

*Q. Why is actual Sin so called?*

*A. Because the material Part of it is commonly some voluntary Act of ours.*

*Q. Is all Sin voluntary and deliberate?*

*A. It is; because (speaking of actual Sin) no man sinneth in doing that which is not in his Power to avoid.*

*Q. What other Proof have you?*

*A. Because the whole Gospel of Christ is nothing else but an Exhortation to do good, and*

avoid evil, than which nothing were more Vain, if it be not in the free Election and Power of Man, as assisted by Gods Grace, to do or not do such things.

*Q. What Scripture have you for that?*

*A.* First, out of Gen. 4. 7. If thou dost well, shalt thou not receive again? but if thou dost ill, shall not thy sin be forthwith present at the door? But \* the desire thereof shall be † under thee, and thou shalt have dominion over it. \* B. S. H.

Secondly, out of Deut. 30. 19. I call to witness this day heaven and earth, that I have proposed to thee Life and Death, Blessing and Cursing, chuse therefore Life, that thou may'st live.

Thirdly, out of 1 Cor. 7. 37. He that hath determined in his heart being settled, not having necessity, but having the power of his own will and hath judged in his heart to keep his Virgin, doth well; (you see Man hath power of his own will) and in Phil. 4. 13. I can do all things (saith St. Paul) in him that strengtheneth me. † B. S. H.

*Q. Doth not the efficacy of Gods Grace hinder and hurt the Freedom of our Will?*

*A.* No, it perfects it, according to 1 Cor. 15. 10. I have laboured more abundantly (saith St. Paul) then all they, yet not I, but the grace of God with me. You hear the Grace of God did not hinder but perfect his working.

*Q. How is actual Sin divided?*

*A.* Into Mortal and Venial.

*Q. What is Mortal Sin?*

*A.* Any great Offence against the Charity

of

of God or our Neighbour; and is so called, because it kills the Soul, and robs it of the Spiritual Life of Grace.

*Q. What is Venial Sin?*

*A.* A small, and very pardonable Offence, against God or our Neighbor.

*Q. How prove you that some Sins are mortal?*

*A.* First, out of Rom. 6. 23. For the Stipend of sin is death. And v. 21. What fruit therefore had you then in these things for which ye are now ashamed? For the end of them is death.

Secondly, out of Wisd. 16. 14. For man by malice killeth his own soul. And out of Ezech. 18. 4. The soul that sinneth, the same shall die.

*Q. How prove you that some Sins are Venial?*

*A.* First, out of 1. St. John 1. 8. where speaking of such as walk in the Light, and are cleansed from all mortal Sin by the Blood of Christ, he adds, If we will say we have no sin, we seduce our selves, and the truth is not in us.

Secondly, In many things we all offend 1. Jam. 3. 2. And in Prov. 24. 16. The just man falleth seven times. Not mortally, for then he were no longer just; therefore venially.

Thirdly, out of St. Mar. 12. 36. But I say, unto you, every idle word which men shall speak, they shall render in account for at the day of Judgment. Now, God forbid every idle word should be a mortal Sin.

*Q. What are the Effects of venial Sin?*

*A.* It doth not rob the Soul of Life, as mortal doth, but only weakeneth the Power of Charity,

riety, and by degrees disposeth unto Mortal.

*Q. Why are we bound to shun not only mortal, but venial Sins?*

*A. Because he that contemneth small things, shall fall by little and little, Eccles. 19. 1.*

*Q. What other Proof have you?*

*A. Because no polluted things shall enter into the heavenly Jerusalem, Apoc. 21. 27. be it polluted with mortal or venial Sin.*

*Q. How shall we be able to know when any Sin is mortal and when but venial?*

*A. Because to any mortal Sin it is required, both that it be Deliberate, and perfectly Voluntary; and that it be in a Matter of Weight against the Law of God; one or both of which Conditions are always wanting in a venial Sin.*

*Q. How is mortal Sin remitted?*

*A. By hearty Penance and Contrition.*

*Q. How is venial Sin remitted?*

*A. By all the Sacraments, and by devout Prayer.*

*Q. Whither go such as Die in mortal Sin?*

*A. To Hell for all Eternity, as you have heard in the Creed.*

*Q. Whither go such as Die in venial Sin, or not having fully satisfied for the Temporal Punishments due to their mortal Sins which are forgiven them?*

*A. To Purgatory, till they have made full Satisfaction for them, and then to Heaven.*

*Q. How prove you that there is a Purgatory, or penal Place, where Souls are purged after Death?*

*A. Out of 1 S. Pet. 3. 18, 19, 20. Christ being dead*



dead for our sins, came in spirit, and preached to them also that were in prison, which had been incredulous in the Days of Noah, when the Ark was a building.

*Q. What other Proof have you?*

*A. Out of 1 Cor. 3. 13, 14, 15. The work of every man shall be manifest, for the day of our Lord will declare it, because it shall be revealed in fire, and the work of every one, of what kind it is, the fire shall try: If a mans work abide, (as theirs doth who deserve no Purgatory) he shall receive a Reward; if any mans work burn, (as theirs doth who go to Purgatory) he shall suffer detriment, but himself shall be saved, yet so as by fire.*

*Q. What besides?*

*A. Out of St. Matth. 5. 25, 26. Be thou at agreement with thy adversary betimes, whilst thou art in the way with him, (that is in this life) lest perhaps the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison (Purgatory:) Amen I say unto thee, thou shalt not go out from thence, till thou repay the last farthing.*

*Q. What other yet?*

*A. Out of St. Mat. 12. 32. Some sins shall neither be forgiven in this World, nor in the World to come: Therefore there is a place of Purging and Pardoning Sins after this Life.*

*Q. How is a Man made guilty, or said to co-operate to other Men's Sins?*

*A. As often as he is an effectual Cause of Sin*

Sin. in others by any of these Nine Means:  
 1. By Counsel. 2. By Command. 3. By Consent. 4. By Provocation. 5. By Praise, or Flattery. 6. By Silence. 7. By Connivance. 8. By Participation, or 9. By defence of the Ill done.

## C H A P. XVIII.

*The Seven Deadly Sins Expounded.*

Q. **H**OW call you the Seven Deadly or Capital Sins?

A. Pride, Covetousness, Lechery, Anger, Gluttony, Envy and Sloth.

Q. *What is Pride?*

A. It is an inordinate Desire of our own Excellency or Esteem.

Q. *Why is Pride call'd a Capital Sin?*

A. Because it is the Head or Fountain of many other Sins.

Q. *What for Example?*

A. Vain-glory, Boasting, Hypocrisy, Ambition, Arrogancy, Presumption and Contempt of others.

Q. *What is Vain glory?*

A. An inordinate Desire of humane Praise.

Q. *What is Boasting?*

A. A foolish cracking of our selves.

Q. *What is Hypocrisy?*

A. A counterfeiting of more Piety and Virtue than we have.

Q. *What is Ambition?*

A. An inordinate Desire of Honor.

Q. *What is Arrogancy?*

*A.* A high Contempt of others, joined with Insolency and Rashness.

*Q.* What is Presumption?

*A.* An attempting of things above our Strength.

*Q.* What is Contempt of others?

*A.* A disdainful preferring our selves before others.

*Q.* What other Daughters hath Pride?

*A.* Pertinacy, Discord, Disobedience, and Ingratitude.

*Q.* What is Pertinacy?

*A.* A wilful sticking to our own Opinions, contrary to the Judgment of our betters.

*Q.* What is Discord?

*A.* A wrangling in Words with such as we ought to assent and yield unto.

*Q.* What is Disobedience?

*A.* A Refractoriness to Parents and Superiors.

*Q.* What is Ingratitude?

*A.* A forgetting or neglecting of Benefits.

*Q.* How prove you Pride to be a Mortal Sin?

*A.* Because we read, that God resists the proud, and gives his grace to the humble, 1 St. Pet. 5. 5. And \* Pride is odious before God and Men, Eccles. 10. 7.

\* B. S. H.

*Q.* What are the Remedies of Pride?

*A.* To remember that holy Lesson of Christ, Learn of me, because I am meek and humble of heart, Mat. 11. 29. And to consider that we are sinful Dust, and shall return again to Dust; and that whatsoever good we have or do, is the meer Gift of God.

*Q.* What is the Virtue opposite to Pride?

*A.*

*A. Humility which teacheth us a lowly Conceit of our selves, He that humbleth himself shall be exalted. St. Mat. 23. 12.*

*Covetousness Expounded.*

**Q. W**hat is Covetousness?

*A. An inordinate Desire of Riches?*

**Q. W**hen is Covetousness a Mortal Sin?

*A. When either we desire unjustly that which is another mans of some considerable Value, or else refuse to give of that which is our own to such as are in any extreme or moral Necessity.*

**Q. H**ow prove you the first Part?

*A. Out of Tim. 6. 9. Unprofitable and hurtful desires drown men into destruction and perdition, for the root of all evils is covetousness.*

**Q. H**ow prove you the latter Part?

*A. Out of 1 St. John 3. 17. He that hath the substance of this World, and shall see his brother in necessity, and shall shut his bowels from him; how doth the Charity of God abide in him?*

**Q. W**hat other Proof have you for Alms?

*A. Out of St. Luke 11. 41. But yet that which remains, give Alms, and behold all things are clean unto you. And out of Dan. 4. 27. \* Redeem thy sins with alms, and thy iniquity with the mercies of the poor.*

*\* B. S. H.*

**Q. W**hat are the Daughters of Covetousness?

*A. Hardness of Heart, unmercifulness to the Poor, unquiet Sollicitude, neglect of heavenly Things, and confidence in things of this World.*

**Q. W**hat else?

**Q. 2.**

**A.**

*A. Usury, Fraud, Rapine, Theft, &c.*

*Q. What are the Remedies of Covetousness?*

*A. To consider, that it is a kind of Idolatry, according to Col. 3. 5. And that it is harder for a rich man to enter heaven, than for a Camel to pass through the eye of a needle, St. Mat. 19. 24.*

*Q. What are the Virtues opposite to Covetousness?*

*A. Liberality, which makes a Man give freely to the Poor. And Justice, which renders to all Men that which is theirs. It is a more blessed thing to give (saith our Lord) than to take, Acts 20. 35. And in 2 Cor. 9. 6. St. Paul saith, He that soweth sparingly, sparingly also shall reap; but he that soweth in blessing, of blessings also shall he reap, \* for God loves a cheerful giver. \* v. 7.*

*Lechery Expounded.*

*Q. What is Lechery?*

*A. An inordinate desire of carnal Sin, or delights of the Flesh.*

*Q. How prove you the Pravity of this Sin?*

*A. Because the whole World was once drowned, and the Cities of Sodom and Gomorrah were burnt with Fire from Heaven for it, Gen. 7. 21. and 19. 24.*

*Q. What other Proof have you?*

*A. Out of Rom. 8. 13. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live.*

*Q. What are the degrees of Lust?*

*A. Thought, Delight, Consent, and Act.*

*Q. What are the Daughters of Lust?*

*A.*



*A. Fornication, Whoredom, Adultery, voluntary Pollution, unchaste Sights and Touches, wanton Kisses and Speeches.*

*Q. How prove you voluntary Pollution to be a mortal Sin?*

*A. Out of Gen. 38. 9. where we read, that Onan was struck dead by God in the Place, for shedding the Seed of Nature out of the due use of Marriage to hinder Generation, which Fact the holy Text calls \* a detestable thing. He also who was elder Brother to the said Onan, was slain by God, as we read in the same chapter, v. 7. And it is generally thought by Expositors, that his sudden Death was in Punishment for the like Sin of Pollution. \* v. 10. B.S.H.*

*Q. Why are Lustful Kisses and Touches mortal Sins?*

*A. Because they vehemently dispose to Fornication and Pollution.*

*Q. Is Kissing by way of Civility, when we meet a Stranger, any Sin?*

*A. No, it is not.*

*Q. What are the Remedies of Lust?*

*A. To consider the beastliness of it, and that by it we make our Bodies, which are Members of Christ, to be the Members of an Harlot, 1 Cor. 6. 15.*

*Q. What else?*

*A. To consider that God and his Angels are eye-witnesses of it, how private soever it may seem.*

*Q. What is the Virtue opposite to Lechery?*

*A. Chastity, which makes us abstain from*

**Carnal Pleasures.** v. 4. *Let us behave our selves* (saith S. Paul) *as the Ministers of God, in much patience, in watching, in fasting, in chastity,* 2 Cor. 6. 5, 6.

**Q.** How prove you the greatness of this Virtue?

**A.** Out of Apoc. 14. 4. *These are they who were not defiled with Women, for they are Virgins; these follow the Lamb whithersoever he shall go.*

### Envy Expounded.

**Q.** **W**hat is Envy?

**A.** It is sadness or repining at anothers Good, in as much as it seems to lessen our own Excellency.

**Q.** How prove you Envy to be a Mortal Sin?

**A.** Because, by the Devils, Envy, deatch entred into the World; and envy was the cause of all Sin, *Wisd.* 2. 24.

**Q.** What are the Daughters of Envy?

**A.** Hatred, Detraction, rash Judgment, Strife, Reproach, Contempt, and rejoicing at anothers Evil.

**Q.** What are the Remedies of Envy?

**A.** To consider that it robs us of Charity, and deforms us to the likeness of the Devil.

**Q.** What is the Virtue opposite to Envy?

**A.** Brotherly Love, which is the chiefest Badge of Christianity: *In this men shall know that you are my Disciples if you love one another,* St. John 13. 35.

### Gluttony Expounded.

**Q.** **W**hat is Gluttony?

**A.** An inordinate Exceess, or desire of Exceess, in Meat or Drink? **Q.**

**Q.** How prove you that to be a Mortal Sin?

**A.** Out of 1 Cor. 6. 10. Drunkards shall not possess the kingdom of God. And St. Luke 21. 34. Take heed to your selves, lest your hearts be overcharged with surfeiting and drunkenness.

**Q.** What are the Daughters of Gluttony?

**A.** Babbling, Scurrility, and Dullness of Soul and Body.

**Q.** What are the Remedies of it?

**A.** To consider the Abstinence of Christ and his Saints, and that v. 18. Gluttons are enemies to the Cross of Christ, whose end is destruction, Phil. 3. 19.

### Anger Expounded.

**Q.** **W**hat is Anger?

**A.** An inordinate desire of Revenge.

**Q.** How prove you Anger to be mortal?

**A.** Out of St. Mat. 5. 22. Whosoever shall be angry with his brother, \* shall be guilty of judgment, &c. And whosoever shall say, Thou fool, shall be guilty of Hell-fire.

**Q.** What are the Daughters of Anger?

**A.** Hatred, Fury, Clamour, Threats, Contumely, Cursing, Blasphemy and Murder.

**Q.** What are the Remedies of Anger?

**A.** To remember that holy Lesson of Christ. S. Luke 21. 19. In your patience you † shall possess your souls. And that of S. Paul, Be gentle one to another, pardoning one another, as also God in Christ hath pardoned you, Ephes. 4. 32. **Q.**

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\* Omnis qui irascitur fratri suo, reus erit iudicio; &c. B. S. H. † Possidebitis. B. S. H.

*Q. What is the Virtue opposite to Anger?*

*A. Patience, which suppresseth in us all Passion and desire of Revenge.*

*Q. How prove you the Necessity and Force of Patience?*

*A. Out of Heb. 10. 36. Patience is necessary for you, that doing the will of God you may partake of the Promise.*

*Sloth Expounded.*

*Q. What is Sloth?*

*A. A laziness of Mind, neglecting to begin or prosecute good things.*

*Q. How prove you Sloth to be a deadly Sin?*

*A. Out of Apoc. 3. 16. Because thou art neither cold nor hot, but luke warm, I will begin to cast thee out of my mouth.*

*Q. What other Proof have you?*

*A. Out of S. Mat. 25. 30. And the unprofitable servant cast ye forth into exterior darkness.*

*Q. When is Sloth mortal?*

*A. As often as by it we break any Commandment of God or his Church.*

*Q. What are the Daughters of Sloth?*

*A. Tepidity, Pusillanimity, Indevotion, Weariness of Life, Aversion from Spiritual Things, and Distrust of Gods Mercy.*

*Q. What are the Remedies of Sloth?*

*A. To remember that of Jeremiah 48. 10. Cursed be he that doth the work of our Lord fraudulently. And to consider with what Diligence Men do worldly Business.*

*Q. What is the Virtue opposite to Sloth?*

*A.*

*A. Diligence, which makes us Careful and Zealous in performing our Duties both to God and Man. Take heed, watch and pray, for you know not when the time is. S. Mar. 13. 33. Strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able, S. Luke 13. 24.*

## C H A P. XIX.

*The Sins against the Holy Ghost Expounded.*

**Q.** *HOW many are the Sins against the Holy Ghost?*

*A. Six; Despair of Salvation, Presumption of God's Mercy, to impugn the known Truth, Envy at anothers known Good, Obstinacy in Sin, and final Impenitence.*

*Q. What is Despair of Salvation?*

*A. It is a Diffidence in the Mercies and Power of God, as also in the Merits of Jesus Christ, as if they were not of Force enough to save us. This was the Sin of Cain, when he said, My \* sin is greater than I can deserve pardon, Gen. 4. 13. And of Judas, when casting down the silver pieces in the Temple, he went and hanged himself, St. Matth. 27. 4, 5. \* B. S. H.*

*Q. What is Presumption of God's Mercy?*

*A. A Foolish Confidence of Salvation, without good Life, or any Care to keep the Commandments; such as they have, who will be saved by Faith only, without good Works.*

*Q. What is it to impugn the known Truth?*

*A.*



*A.* To argue obstinately against known Points of Faith, or to pervert the way of our Lord by forging Lies and Slanders, as Hereticks do, when they teach the ignorant People that Catholicks worship Images as Gods; and give Angels and Saints the Honor which is due to God; or that the Pope for Money gives us Pardons to commit what Sins we please: than all which greater Falshoods cannot be invented.

*Q. What is Envy at anothers spiritual Good?*

*A.* A Sadness or repining at anothers Growth in Virtue and Perfection; such as Sectaries seem to have, when they scoff and are troubled at the frequent Fasts, Prayers, Feasts, Pilgrimages, Alms-deeds, Vows, and Religious Orders of the Catholick Church, calling them Superstitions and Fooleries, because they have not in their Churches any such Practices of Piety.

*Q. What is Obstinacy in Sin?*

*A.* A wilful persisting in Wickedness, an running on from Sin to Sin, after sufficient Instruction and Admonition.

*Q. How shew you the Pravity of this Sin?*

*A.* Out of Heb. 10. 26. If we sin willingly, after the knowledge of the Truth received, now there is not left an Host for sins, but a certain terrible expectation of Judgment.

*Q. What other Proof have you?*

*A.* Out of 2. St. Pet. 2. 21. It was better for them not to know the way of Justice, than after the knowledge to turn back from that holy Commandment which was given them.

*Q.*

*Q. What is final Impenitence?*

*A. To die without either Confession or Contrition for our Sins, as those do of whom it is said, with a hard neck, and with uncircumcised ears, you have always resisted the Holy Ghost, Acts 7. 51. And in the Person of whom Job speaks, saying, Depart thou from us, and we will not have the knowledge of thy ways, Job 21. 24.*

*Q. Why is it said that these Sins shall never be forgiven, neither in this World, nor in the World to come?*

*A. Not because there is no Power in God, or in the Sacraments to remit them, if we confess them, and be sorry for them, excepting only final Impenitence, of which we read, There is a sin to death, for that I say not that any man ask, 1 St. John 5. 16. but because Men very seldom do hearty Penance for them.*

*Q. How prove you that?*

*A. Out of 1 St. John 1. 19. If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all iniquity.*

## C H A P. XX.

*The Sins that cry to Heaven for Vengeance  
Expounded.*

*Q. HOW many such Sins are there? A. Four*

*Q. What is the first of them?*

*A. Wilful Murther, which is voluntary and unjust taking away anothers Life.*

*Q.*

*Q. How shew you the Pravity of this Sin?*

*A. Out of Gen. 4. 10, 11. where it is said to Cain, What hast thou done? the voice of the blood of thy brother cryeth to me from the earth: now therefore shalt thou be cursed upon the earth. And St. Matth. 26. 52. All that take the sword shall perish with the sword.*

*Q. What is the Second?*

*A. Sin of Sodom, or carnal Sin against Nature, which is a voluntary shedding of the Seed of Nature out of the due Use of Marriage, or Lust with an undue Sex or Kind.*

*Q. What have you against this?*

*A. Out of Gen. 19. 13. where we read of the Sodomites, and their Sin, we will destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them. (And they were burnt with Fire from Heaven.*

*Q. What is the Third?*

*A. Oppression of the Poor, which is a Cruel, Tyrannical, and unjust dealing with Inferiors.*

*Q. What have you against that?*

*A. Out of Exod. 22. 21, 22, 23. Ye shall not hurt the Widow and the Fatherless; If you do hurt them, they will cry unto me, and I will hear their cry, and my fury shall take indignation, and I will strike you with the sword. And out of Isa. 10. 1, 2. Woe to them that make unjust Laws, that they might oppress the poor in judgment, and do violence to the cause of the humble of my People.*

*Q. What is the Fourth?*

*A.*

*The Four last Things Expounded.* 165

A. To defraud Workmen of their Wages; which is to lessen, or detain it from them.

Q. What have you against it?

A. Out of Eccl. 34. 27. B. S. H. He that sheddeth blood, and he that defraudeth the hired man, are brethren. And out of St. James 5. 4. Behold the hire of the workmen that have reaped your fields, which is defrauded by you, crieth, and their cry hath entred into the ears of the Lord God of Sabbath.

C H A P. XXI.

*The Four last Things Expounded.*

Q. What are the last Four Things?

A. Death, Judgment, Hell and Heaven.

Q. What understand you by Death?

A. That we are all Mortal, and shall once Die; how soon, we are uncertain, and therefore we must be always prepared for it.

Q. How prove you that?

A. Out of Heb. 9. 27. It is decreed for all men once to die. And St. Mat. 25. 13. Watch ye therefore, because ye know not the day nor the hour.

Q. What is the best Preparative for Death?

A. A Godly Life, and to be often doing Penance for our Sins, and saying with S. Paul, I desire to be dissolved, and to be with Christ. Phil. 1. 23.

Q. What else?

A. To remember often that of St. Mat. 16. 25. He that will save his life shall lose it, and he that shall lose his life for me, shall find it?

Q. What understand you by Judgment?

P

A.

A. I understand, that (besides the general Judgment at the last Day) our Souls as soon as we are Dead, shall receive their particular Judgment at the Tribunal of Christ, according to that, *Blessed are the dead that die in the Lord, from henceforth now, saith the Spirit, they rest from their labours, for their works follow them.* Apoc. 14. 13.

Q. What is the best Preparative for this Judgment?

A. To remember often that of Heb. 10. 31. *It is a terrible thing to fall into the hands of the living God.* And that of 1 Cor. 11. 31. *For if we did judge our selves, we should not be judged.*

Q. What understand you by Hell?

A. That such as Die in mortal Sin, and the Disfavour of God, shall be tormented there both day and night for ever and ever, Apoc. 20. 10. Mat. 8. 12. *There shall be weeping, [howling,] and gnashing of teeth; St. Mark 9. 44. 45. their worm [of Conscience] shall \* [always gnaw them] and the fire [that torments them] shall never be extinguished.*

Q. What understand you by Heaven?

A. That the elect and faithful Servants of God shall for ever reign with him in his Kingdom, where he hath such Delights and Comforts for them, *as neither eye hath seen, nor ear hath heard, neither hath it ascended into the heart of man,* 1 Cor. 2. 9. Q.

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\* Shall never die. Vermis eorum non moritur, & ignis non extinguitur. B. S. H:



**Q.** *How prove you that?*

**A.** Out of St. Matth. 7. 21. *He that doth the will of my Father which is in Heaven, shall enter into the kingdom of Heaven.*

**Q.** *What Utility is there in the frequent Memory of these things?*

**A.** Very great, according to that, *In thy works remember thy last things, and thou shalt never sin*, Eccles. 7. 40. which God of his great Mercy give us grace to do. Amen.

### C H A P. XXII.

*The Substance or Essence, and Ceremonies of the Mass Expounded.*

**Q.** **W** *hat is the Substance or Essence of the Mass?*

**A.** It is the unbloody sacrificing of Christ's Body and Blood under the Forms of Bread and Wine. The word *Mass*, used in *English*, being derived from *Missa* in *Latin*; and the word *Missa* tho' it may have other Derivations, may be well taken from the *Hebrew* word *Missach* which signifies a free voluntary Offering.

**Q.** *Who instituted the Substance or Essence of the Mass?*

**A.** Our Saviour Christ at his last Supper, when he consecrated (i. e.) converted the Substance of Bread and Wine into his own true Body and Blood, and gave the same to his Disciples under the outward Forms of Bread and Wine, commanding them to do what he

had done in Commemoration of him, St. Luke 22. 19.

*Q. Who ordained the Ceremonies of the Mass?*

*A. The Church, directed by the Holy Ghost,*

*Q. For what End did she ordain them?*

*A. To stir up Devotion in the People, and Reverence to the Sacred Mysteries.*

*Q. For what other end?*

*A. To instruct the ignorant in Spiritual and high Things, by sensible and material Signs; and by the glory of the Militant, to make them apprehend something of the glory of the Triumphant Church.*

*Q. What Warrant hath the Church to ordain Ceremonies?*

*A. The Authority of God himself in the old Law, commanding many and most stately Ceremonies in things belonging to his Service. See the whole Book of Leviticus.*

*Q. What besides?*

*A. The Example of Christ in the new Law, using Dirt and Spittle to cure the Blind, the Deaf and Dumb. He prostrated himself at his Prayer in the Garden Three Times. He lifted up his Eyes to Heaven and groaned, when he was raising Lazarus from the Dead, which were all Ceremonies.*

*Q. Did he use any Ceremonies at his last Supper, where he ordained the Sacrifice of the Mass?*

*A. He did, for he washed the Feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.*

*Q.*

*Q. What signifies the several Ornaments of the Priest?*

*A. 1. The Amice, or Linnen Veil, which he first puts on, represents the Veil with which the Jews covered the Face of Christ, when they buffeted him in the House of Caiaphas, and bad him Prophecy, who it was that struck him.*

*2. The Albe, signifies the White Garment, which Herod put on him, to intimate that he was a Fool.*

*3. The Girdle, signifies the Cord that bound him in the Garden.*

*4. The Maniple, The Cord which bound him to the Pillar.*

*5. The Stole, the Cord by which they led him to be Crucify'd.*

*6. The Priests upper Vestment represents both the seamless Coat of Christ, as also the Purple Garment, with which they cloathed him in Derision, in the House of Pilate.*

*7. The Altar-Stone represents the Cross, on which he offered himself unto the Father.*

*8. The Chalice, the Sepulcher or Grave of Christ.*

*9. The Paten, the Stone which was rolled to the Door of the Sepulcher.*

*10. The Altar Cloathes, with the Corporal and Pall; the Linnen in which the Dead Body of Christ was shrouded and buried. Finally, the Candles on the Altar, put us in mind of that Light, which Christ brought unto the World by his Passion; as also of his immortal and ever-shining Divinity.*

10  
*The Mass*

*Q. What meaneth the Priest's coming back Three Steps from the Altar; and humbling himself before he begins?*

*A.* It signifies the prostrating of Christ in the Garden, when he began his Passion.

*Q. Why doth the Priest bow himself again at the Confiteor?*

*A.* To move the People to Humiliation; and to signify, that by the *Merits* and *Passion* of Christ (which they are there to Commemorate) Salvation may be had, if it be sought with a contrite and humble Heart.

*Q. Why doth he beat his Breast at Mea culpa?*

*A.* To teach the People to return unto the Heart; and signifies that all Sin is from the Heart, and ought to be ascribed to the Heart with hearty Sorrow.

*Q. Why doth the Priest ascending to the Altar, kiss it in the middle?*

*A.* Because the Altar signifies the Church, composed of divers People, as of divers living Stones, which Christ kissed in the middle, by giving a holy Kiss of Peace and Unity, both to the Jews and Gentiles.

*Q. What signifies the Introite?*

*A.* It is, as it were, the entrance into the Office; or that which the Priest saith first after his coming to the Altar, and signifies the desires and groaning of the Ancient Fathers, longing for the coming of Christ.

*Q. Why is the Introite repeated twice?*

*A.* To

*A.* To signify the frequent Repetition of their Desires and Supplications.

*Q.* Why do we add unto the Introite, Gloria Patri, &c. Glory be to the Father, &c. Amen.

*A.* To render Thanks to the most Blessed Trinity for our Redemption, accomplished by the Cross.

*Q.* What means the Kyrie eleison?

*A.* It signifies, Lord have mercy on us, and is repeated thrice in Honor of the Father, thrice in Honor of the Son, and thrice in Honor of the Holy Ghost.

*Q.* Why so often?

*A.* To signify our great Necessity, and earnest Desire to find Mercy.

*Q.* What signifies the Gloria in excelsis?

*A.* It signifies, Glory be to God on high; and is the Song which the Angels sung at the Birth of Christ, used in this Place to signify, that the Mercy which we beg was brought us by the Birth and Death of Christ.

*Q.* What means the Oremus?

*A.* It signifies, Let us pray; and is the Priests Address to the People, by which he invites them to join with him both in his Prayer and Intention.

*Q.* What means the Collect?

*A.* It is the Priest's Prayer, and is called a Collect, because it collects and gathers together the Supplication of the Multitude, speaking them all with one Voice: And also



so because it is a Collection or Summ of the *Epistle* and *Gospel*, for the most Part of the Year, especially of all the Sundays.

*Q. Why doth the Clerk say Amen?*

*A.* He doth it in the name of the People, to signify, that all concur with the Priest, in his Petitions or Prayer.

*Q. What meaneth the Dominus vobiscum?*

*A.* It signifies, *Our Lord be with you*; and is used to beg Gods Presence, and Assistance to the People in the Performance of that Work.

*Q. Why is it answered, Et cum Spiritu tuo, And with thy Spirit?*

*A.* To signify, that the People with one Consent do beg the like for him.

*Q. Why are all the Prayers ended with Per Dominum nostrum Jesum Christum, &c. Through our Lord Jesus Christ?*

*A.* To signify, that whatsoever we beg of God the Father, we must beg it in the name of Jesus Christ, by whom he hath given us all things.

*Q. What means the Epistle?*

*A.* It signifies the Old Law, as also the Preaching of the Prophets and Apostles, out of whom it is commonly taken; and it is read before the Gospel, to intimate that the Old Law being able to bring nothing to Perfection, it was necessary the New should succeed it.

*Q. What means the Gradual?*

*A.* It signifies the Penance preached by St.  
*John*

*John Baptist*, and that we cannot attain the Salvation of Christ, but by the holy Degrees of *Penance*.

*Q. What means the Halleluia?*

*A.* It is the Voice of Men rejoicing, and aspiring to the Joys of Heaven.

*Q. Why is the Halleluia repeated so often at the Feast of Easter?*

*A.* Because that is the joyful Solemnity of our Saviour's Resurrection.

*Q. Why betwixt Septuagesima and Easter, is the Tract read in the Place of the Gradual?*

*A.* Because it is a time of *Penance* and *Mourning*, and therefore the Tract is read with a mournful and slow Voice, to signify the Miseries and Banishment of this Life.

*Q. What is the Tract?*

*A.* Two or Three Versicles betwixt the Epistle and the Gospel, sung with a slow long protracted Tone.

*Q. Why do we rise up at the reading of the Gospel?*

*A.* To signify our readiness to go, and do, whither, and whatsoever it commands us.

*Q. What means the Gospel?*

*A.* It signifies the Preaching of Christ; and is the happy Embassy or Message of Christ unto the World.

*Q. Why is the Gospel read at the North End of the Altar?*

*A.* To signify, that by the Preaching of the Gospel of Christ, the Kingdom of the Devil was overthrown.

*Q.*

*Q. How prove you that?*

*A. Because the Devil hath chosen the North for the Seat of his Malice, From the North shall \* evil be opened upon all the Inhabitants of the land. Jer. i. 14. \* Deest in B. S. H.*

*Q. Why doth the Priest before he begins the Gospel, salute the People with Dominus vobiscum?*

*A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy hearers of his Word which can save their Souls.*

*Q. Why then doth he say, Sequentia sancti Evangelii, &c. The sequel of the holy Gospel, &c.*

*A. To move Attention, and signify what Part of the Gospel he then reads.*

*Q. Why doth the Clerk answer, Gloria tibi, Domine. Glory be to thee, O Lord?*

*A. To give the glory of the Gospel to God, who hath of his meer Mercy made us partakers of it.*

*Q. Why then doth the Priest sign the Book with the sign of the Cross?*

*A. To signify, that the Doctrine there delivered, appertains to the Cross and Passion of Christ.*

*Q. Why after this do both Priest and the People sign themselves with the Cross in three Places.*

*A. They sign themselves on their Foreheads, to signify they are not, nor will be ashamed to profess Christ Crucified: On their Mouths, to signify they will be ready with their Mouths,*

to confess unto Salvation: And on their Breast, to signify, that with, their Hearts they believe unto Justice.

*Q. Why at the End of the Gospel do they sign their Breast again with the sign of the Cross?*

*A.* That the Devil may not steal the Seed of Gods Word out of their Hearts.

*Q. What means the Creed?*

*A.* It is a publick Profession of our Faith, and the wholesome Fruit of the preaching the Gospel.

*Q. What means the first Offertory, where the Priest offers Bread and Wine mingled with Water?*

*A.* It signifies the Freedom wherewith Christ offered himself in his whole Life unto his Passion, and the desire he had to suffer for our Sins.

*Q. What signifies the mingling of Water with Wine?*

*A.* It signifies the Blood and Water flowing from the Side of Christ; as also the Union of the faithful with Christ.

*Q. Why then doth the Priest wash the Ends of his Fingers?*

*A.* To admonish both himself and the People, to wash away the unclean Thoughts of their Hearts, that so they may partake of that clean Sacrifice: as also to signify, that the Priest is or ought to be clean from all mortal Sin.

*Q. Why then after some Silence, doth he begin the Preface with an elevated Voice, saying, Per omnia secula seculorum?*

*A.* To

*A.* To signify the triumphant Entry of Christ into Jerusalem, after he had lain hid a little Space; and therefore it is ended with *Osanna. Benedictus qui venit, &c.* which was the Hebrew Childrens Song.

*Q.* What else meaneth the Preface?

*A.* It is a Preparation of the People, then for the approaching Action of the Sacrifice; and therefore the Priest saith, *Sursum corda*, Lift up your Hearts to God; So to move them to lay aside all earthly Cogitations, and to think only upon Heavenly things.

*Q.* Why at those Words, *Benedictus qui venit, Blessed is he that cometh in our Lord's Name*, doth he sign himself with the sign of the Cross?

*A.* To signify that the Entry of Christ into Jerusalem, was not to a Kingdom of this World, but to a Death upon the Cross.

*Q.* What is the Canon?

*A.* It is the most sacred, essential, and substantial Part of the Mass, not alterable in any Tittle without publick Authority.

*Q.* Why is the Canon read with a low Voice?

*A.* To signify the sadness of our Savior's Passion, which is there effectually represented.

*Q.* Why doth the Priest begin the Canon bowing his Head?

*A.* To signify the Obedience of Christ unto his Father, in making himself a Sacrifice for Sin.

*Q.* What meaneth the *Te igitur clementissime Pater, &c.* Thee therefore O most clement Father, &c.

*A.*



*A.* It is an humble and devout Supplication to God our heavenly Father, made in the name of all the People, that he will vouchsafe to accept and bless the Sacrifice, which we are offering unto him for the Peace, Unity, and Conservation, of the whole Catholick Church, and likewise for the Pope, our Prelate, and all other the truly Faithful.

*Q.* Why in the middle of this Prayer doth the Priest kiss the Altar, and sign the Host and Chalice thrice with the sign of the Cross.

*A.* He kisseth the Altar, to shew the kiss of Peace which Christ gave us, by reconciling us to God in his own Blood. He signeth the Host and the Chalice thrice, to signify, that our Redemption made upon the Cross, was done by the Consent of the whole Trinity.

*Q.* What meaneth the Memento Domine famulorum famularumque tuarum: Remember, O Lord, thy Servants, Men and Women, &c.

*A.* It is a Commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Mass for, and then in general, all present, and all the Faithful, beseeching God, by Virtue of that Sacrifice, to bless them, and be mercifully mindful of them.

*Q.* What means the Communicantes, & memoriam venerantes, &c. Communicating and worshipping the Memory, &c.

*A.* It is an Exercise of our Communion with the Saints, in which having recounted

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the

the Names of the Blessed Virgin *Mary*, and many other glorious Saints, he begs of God by their Merits and Intercessions, to grant us the Assistance of his Protection in all things.

*Q. What signifies the Hanc igitur Oblationem, This Offering therefore of our Servitude, &c. When the Priest spreads his Hands over the Host and Chalice?*

*A.* It is an earnest begging of God to accept the Sacrifice that is presently to be offered for the Safety and Peace of the whole Church, and Salvation of all from eternal Ruin.

*Q. Why then doth he sign the Offerings again Five Times?*

*A.* To signify the Mystery of those Five Days, which were betwixt our Saviours entering into *Hierusalem*, and his Passion.

*Q. What meaneth Qui pridie quam pateretur, Who the day before he suffered, &c?*

*A.* It is both a Repetition and Representation of what Christ did at his last Supper, where he took Bread, blessed it, &c. and immediately precedes the Words of Consecration spoken by the Priest, by which he sacrificeth to God.

*Q. What are the Words of Consecration?*

*A.* *Hoc est corpus meum, &c.* This is my Body. This is the Cup of my Blood of the new and eternal Testament, a Mystery of Faith which shall be shed for you, and for many, to the Remission of Sins. *Mat. 26. 26, 28.*

*Q.*

*Q. What mean these Words?*

*A.* They signify, according to the Letter, what they Effect and Cause, viz. a Change of the Bread and Wine into the Body and Blood of Christ; and in a Myſtery alſo they ſignify unto us the Incarnation, Paſſion, Reſurrection, and Aſcenſion of Chriſt.

*Q. Why after Conſecration of the holy Hoſt, doth the Prieſt kneel and adore?*

*A.* He kneels and adores to give Sovereign Honor to Chriſt, and ſignify the Real Preſence of his Body and Blood in the bleſſed Sacrament which he then holds in his Hand.

*Q. Why after Conſecration of the Wine doth the Prieſt kneel, and adore, ſaying, Hæc quotieſcunque feceritis, &c. That is, as often as ye ſhall do theſe things, ye ſhall do them in remembrance of me, 1 Cor. 11. 25?*

*A.* He kneels and adores to give Sovereign Honor to Chriſt, and to ſignify the real Preſence of Chriſts Body and Blood in the Chalice then on the Altar, and he ſpeaks theſe Words to ſignify, that as often as we ſay, or hear Maſs, and offer up this Sacrifice, we muſt do it, as Chriſt hath commanded us, in Memory of his Paſſion, Reſurrection and Aſcenſion: And therefore he goes on, beſeeching God by all thoſe Myſteries, to look propitiouſly upon our Holy and immaculate Hoſt, as he did upon the Sacrifices of *Abraham*, *Abel*, and *Melchizedech*, and to replenish all that partake thereof, with Heavenly Grace and Benediction.

*Q. Why after Consecration of each, doth the Priest elevate or lift up the Consecrated Host and Chalice?*

*A.* That all the People may adore the Body and Blood of Christ; as also to signify, that for our Sins his Body was lifted on the Cross, and his Blood shed.

*Q. For what other End doth he elevate the Host and Chalice?*

*A.* That he with the whole Multitude, may make Oblation of Christ's Body and Blood unto God, which after Consecration, is one of the most essential Parts of the whole Service of the Mass, and signifies the Oblation, wherewith Christ offered himself unto God upon the Altar of the Cross.

*Q. Why then doth he again sign the Offerings Five Times with the sign of the Cross?*

*A.* To signify, the Five Wounds of Christ, which he represents to the Eternal Father for us.

*Q. What means the Second Memento?*

*A.* It is a Commemoration of the Dead; in which the Priest first nominates those, whom he intends especially to apply the Sacrifice unto; and then prays in general for all the Faithful departed, beseeching God by Virtue of that Sacrifice, to give them rest, refreshing, and everlasting Life.

*Q. Why after the Memento for the Dead, doth the Priest elevate or raise his Voice, saying, Nobis quoque peccatoribus, And to us sinners also, &c?*

*A.* In

*A.* In memory of the Supplication of the good Thief, made to Christ on the Cross; that so we also (tho' unworthy sinners) by Virtue of the Sacrifice, may, with him and all the holy Saints, be made Partakers of his heavenly Kingdom.

*Q.* Why then doth he again sign the Host and Chalice Three Times with the sign of the Cross?

*A.* To signify that this Sacrifice is available for Three Sorts of Men: For those in Heaven, to an increase of Glory; for those in Purgatory, to free them from their Pains; and for those on Earth, to an increase of Grace and Remission of their Sins; as also to signify the Three Hours which Christ did hang living upon the Cross, and all the Griefs he sustained in them.

*Q.* Why then uncovering the Chalice, doth he sign it Five Times with the Host?

*A.* His uncovering the Chalice is to signify, that at the Death of Christ the Veil of the Temple was rent asunder. The Three Crosses made over the Chalice, signify the Three Hours which Christ hung Dead on the Cross, the other Two, made at the Brim of the Chalice signify the Blood and Water flowing from his Side.

*Q.* Why is the Pater noster said with a loud Voice?

*A.* To signify by the Seven Petitions thereof, the Seven Mystical Words, which Christ spoke upon the Cross with a loud



Voice, (viz.) 1. *Father, forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy mother: Woman, Behold thy Son.* 4. *My God, my God, why hast thou forsaken me?* 5. *I thirst.* 6. *Into thy hands I commend my Spirit.* 7. *It is consummate.*

*Q. What means the Priests laying down the Host upon the Corporal, and then covering the Chalice again?*

*A. It signifies the taking our Saviour down from the Cross, and his Burial.*

*Q. Why then is the Priest silent for a Time?*

*A. To signify our Saviours rest in the Sepulcher on the Sabbath.*

*Q. Why is the Host divided into Three Parts?*

*A. To signify the Division of our Saviours Soul and Body made on the Cross, and that his Body was broken and divided in Three principal Parts, namely his Hands, Side, and Feet.*

*Q. Why after this doth he sign the Chalice Three Times with a particle of the Host, and raise his Voice, saying, Pax Domini, &c. The Peace of our Lord be always with you?*

*A. To signify that frequent Voice of Christ to his Disciples, Pax vobis, Peace be to you: As also to signify the triple Peace, which he hath purchased for us by his Cross, namely, external, internal, and eternal.*

*Q. Why then is a particle of the Host put into the Chalice?*

*A. To signify the re-uniting of our Saviours Body,*

Body, Blood and Soul, made at his Resurrection: as also to signify, that we cannot partake of the Blood and Merits of Christ, unless we partake of his Cup of Sufferings.

*Q. Why is the Agnus Dei, or Lamb of God, which taketh away the sins of the World, said with a loud Voice?*

*A.* To commemorate the Glory of our Saviours Ascension, and signify, that he was slain like an Innocent Lamb to take away our Sins, and give us Peace.

*Q. Why is the Pax, or kiss of Peace, given before Communion?*

*A.* To signify, that Peace and mutual Charity, which ought to be amongst the Faithful, who shall eat of one Bread of the Eucharist, and are all Members of one Mystical Body.

*Q. What mean the Three Prayers said by the Priest before Communion?*

*A.* They are said in Honor of the Blessed Trinity. In the first he begs Peace for the whole Church, and perfect Charity amongst all Christians. In the Second, he beseecheth God by the Body and Blood of Christ, (which he is there about to receive) to free him from all Evil. In the Third, that it may not prove to his Damnation and Judgment, (by an unworthy receiving of it) but to the Defence and Safety of Soul and Body. And this immediately precedes the Consummation of the Host and Chalice, which is another of the most essential Parts of the whole Service of the Mass.

*Q.*

*Q. What signifies the Consummation or Communion?*

*A.* It signifies Christs Burial, and the Consummation of his Passion.

*Q. What means the Domine non sum dignus, &c.*

*A.* It signifies, *O Lord, I am not worthy, that thou should'st enter under my Roof; but only say the word, &c.* And it was the Centurion's Prayer, by which he obtained Health for his sick Boy, *St. Matth. 8. 8.* And teacheth us not to approach this Sacrifice, but with an humble and contrite Heart.

*Q. What mean the Prayers said by the Priest after Communion?*

*A.* They are a Thanksgiving to God for having made us Partakers of his unbloody Sacrifice of the Altar, and by it also of the bloody Sacrifice of the Cross.

*Q. What mean the Words, Ite, missa est?*

*A.* They signify, that the Host is offered, Mass ended, and the People dismissed; representing the Voice of the Angel, dismissing the Apostles and Disciples, when they stood looking up after Christ, ascended into Heaven, with *O ye men of Galilee, why stand ye here looking up into Heaven? Acts 1. 11.*

*Q. What means the Priests lifting up his Hands, and blessing the People?*

*A.* It signifies the Blessing, which Christ gave his Apostles and Disciples at his Ascension, with his Hands lifted up.

*Q.*

*Q. What signifies the Gospel of St. John?*

*A.* It signifies the Apostles Preaching the Gospel to all Nations.

*Q. What is the Missal?*

*A.* It is the Mass-Book, wherein this holy Service is contained.

## C H A P. XXIII.

*The Primer, or Office of our blessed Lady, Expounded.*

*Q. WHO composed this Office?*

*A.* The Church, directed by the Holy Ghost?

*Q. Why is the Primer so called?*

*A.* From the Latin word *Primo*, which signifies first of all; so to teach us, that Prayer should be the first Work of the Day, according to that, *Seek ye first the kingdom of heaven, and all these things shall be given you.*

*Q. Why is the Office divided into Hymns, Psalms, Canticles, Antiphones, Versicles, Responses and Prayers?*

*A.* For Order, Beauty and Variety sake.

*Q. What Warrant have you for that?*

*A.* Out of Col. 3. 16. *Sing ye in your hearts unto the Lord in spiritual Psalms, Hymns and Canticles.*

*Q. Why should the Laity pray out of the Psalms, which they little understand?*

*A.* 1. Because by so doing they pray out  
of

of the Mouth of the Holy Ghost. 2. Because if they do it with devout and humble Hearts, it is as meritorious in them, as in the greatest Clerks; for a Petition hath the same Force, whether it be delivered by a learned or unlearned Man: So hath alio Prayer. 3. Because a Psalm is of the same Value in the sight of God in the Mouth of a Child or Woman, as from the Mouth of the most learned Doctor.

*Q. Why is the Office divided into Seven several Hours?*

*A.* That so it might be a daily Memorial of the Seven principal Parts, and Seven Hours of our Saviour's Passion.

*Q. What ground have you for that?*

*A.* Out of Zac. 12. 10. *At that day I will pour out upon the house of David, and the inhabitants of Hierusalem, the spirit of Grace and Prayer, and they shall look up at him whom they have pierced.*

*Q. What meaneth, At that Day?*

*A.* The Law of Grace, The new Law.

*Q. What means, The House of David, and the Inhabitants of Hierusalem?*

*A.* The Church of Christ.

*Q. What means, the Spirit of Grace and Prayer?*

*A.* The Holy Ghost, who dictated the Office, and poureth forth the grace of God into our Souls by Virtue of it.

*Q. What means, And they shall look up at him, whom they have pierced?*

*A.* It signifies, that the whole Order, Scope, and



and Object of the Office should be Christ crucified.

*Q. How are the Seven Hours a Memorial of the Passion of Christ?*

*A.* Because seven Hours were consumed in his Passion, for, three Hours he hung living on the Cross; other three Hours he hung Dead upon it, and the seventh Hour was spent in nailing him to, and taking him from the Cross.

*Q. What do we commemorate by the Mattins and Lauds?*

*A.* His bloody Sweat, and binding in the Garden, as also his dragging from thence to Hierusalem.

*Q. What by the Prime, or first Hour?*

*A.* The Scoffs and Indignities which he sustained, whilst they led him thro' the Streets early in the Morning to the Princes of the Jews; as also the false Accusations, which were brought against him.

*Q. What by the Third Hour?*

*A.* His whipping at the Pillar, his crowning with Thorns, his cloathing with a Purple Garment, his Scepter of a Reed, and shewing to the People, with *Behold the Man.*

*Q. What by the Sixth Hour?*

*A.* His unjust Condemnation to Death, His carrying the Cross, His stripping and nailing to the Cross.

*Q. What by the Ninth Hour?*

*A.* His drinking Gall and Vinegar, His dying on the Cross, and the opening his Side with a Spear.

*Q.*

*Q. What by the Evensong?*

*A. His taking down from the Cross, and the darkness which was made upon the Face of the Earth.*

*Q. What by the Compline?*

*A. His Funeral or Burial.*

*Briefly thus:*

*The Mattins and Lauds, his Agony, and binding in the Garden; the Prime, his Scoffs and false Accusation; the Third Hour, his cloathing with Purple, and crowning with Thorns; the Sixth Hour, his condemning and nailing to the Cross; the Ninth Hour, his yielding up the Ghost, and the opening his Side; the Evensong, his taking from the Cross; and the Compline, his Burial.*

*The particulars of the Office Expounded.*

*Q. WHY doth our Ladies Office always begin with an Ave Maria?*

*A. To dedicate the Office to our Lady, and to beg her Aid for the devout Performance of it to God's Honor.*

*Q. Why do we begin every Hour with, Incline unto mine aid, O God; O Lord, make hast to help me?*

*A. To acknowledge our Infirmary and Misery, and our great need of Divine Assistance, not only in all other things, but also in our very Prayers; according to that of the Apostle, No man can say Lord Jesus, but in the Holy Ghost.*

*Q. Why do we add to this, Glory be to the Fa-*

Father, and to the Son, and to the Holy Ghost?

*A.* To signify, that the Intention of the Office is, in the first Place, to give one, and equal Glory to the most blessed Trinity, and to invite all Creatures to do the like: This is the principal Aim of the whole Office, therefore we not only begin every Hour, but also end every Psalm with the same Verse.

*Q.* Who ordained the Gloria Patri?

*A.* The Apostles, according to *Baronius* in his Third Tome.

*Q.* Why do we join unto the Gloria Patri, *Sicut erat, &c.* As it was in the beginning, is now, and ever shall be, world without end?

*A.* Because that was made by the Council of Nice, against the *Arians*, who denied Christ to be Co-equal and Consubstantial to his Father, or to have been before the Virgin Mary.

*Q.* Why after this, for a great part of the Year, and especially betwixt Easter and Whitsontide, do we say Halleluiah, Halleluiah.

*A.* Because that is a time of Joy, and Halleluiah is an Hebrew word, signifying, Praise ye the Lord with all joy, and exaltation of heart.

*Q.* Why were it not better changed into English?

*A.* Because it is the Language of the Blessed in Heaven, according to *Apoc.* 19. 1, 3, 4, 6. Therefore the Church hath forbidden it to be translated into any other Language.

*Q.* Why in Lent, and some other times do we say, instead of Halleluiah, Praise be to thee, O Lord, King of Eternal Glory? R A.

*A.* Because those are times of *Penance*; therefore God must be praised rather with Tears, than Exultation.

*Q.* Why do we always say, for the Invitatory, Hail Mary, full of Grace, our Lord is with thee.

*A.* To congratulate and renew the Memory of our Blessed Ladies Joy, conceived at the Conception of her Son Jesus, and to invite both Men and Angels to do the like.

*Q.* What signify the Five Verses, following the Invitatory, which begin, Come let us exult unto our Lord?

*A.* The Five Wounds of Christ, from which all our Prayer hath its Force and Merit, and in Honor of which those Versicles are said.

*Q.* What mean the Hymns?

*A.* They are a Poetical Expression of Prerogatives and Praises of the Blessed Virgin.

*Q.* Why are so many Psalms used in the Office?

*A.* Because they are dictated by the Holy Ghost, and do contain in a most moving manner all the Affections of Piety and Devotion.

*Q.* Why are there but Three Psalms in most of the Hours?

*A.* In Honor of the most Blessed Trinity, to whom chiefly the whole Office is addressed.

*Q.* Why was the Office divided into so many Hours?

*A.* I have told you the chief Reason already, and one other Reason is, that so there might be no Hour either of Day, or Night; to which  
some

some Hour of the Office might not correspond

*Q. What do the Mattins correspond to?*

*A. To the First, Second, and Third Watch of the Night, consisting of Three Hours a Piece; and therefore the Mattins consist of Three Psalms, and Three Lessons.*

*Q. What do the Lauds correspond to?*

*A. To the Fourth Watch of the Night.*

*Q. What do the Prime, the Third, Sixth, and Ninth Hours correspond to?*

*A. To the Third, Sixth, and Ninth Hours of the Day.*

*Q. What do the Evensong and Compline correspond to?*

*A. To the Evening.*

*Q. What mean the Benedictions or Blessings given before the Lessons?*

*A. They are short Aspirations to beg Divine Assistance; and the first is in Honor of the Father, the Second in Honor of the Son, the Third in Honor of the Holy Ghost.*

*Q. What do the Lessons contain?*

*A. The Mystical Praises of our blessed Lady, taken out of the Prophets.*

*Q. Why do we end every Lesson, saying, But thou, O Lord, have mercy on us.*

*A. To beg that the Prailes and Virtues of the Blessed Virgin, which we have there read, may be deeply settled in our Hearts, and that God would pardon our former Negligence, both in his and her Service.*

*Q. Why is it answered, Thanks be to God?*

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*A. To*



*A.* To render thanks to God for his mercy in bestowing such a Patroness on us as the B. Virgin Mary.

*Q.* What mean the Responsories?

*A.* They are so called, because they answer one another.

*Q.* What are the Antiphones?

*A.* The Versicles which are begun before the Psalms.

*Q.* Why do we stand up at the Magnificat Benedictus, and Nunc dimittis?

*A.* To signify our Reverence to the Gospel, whence they are taken.

*Q.* What is the Collect?

*A.* It is the Prayer; and is so called, because it collecteth and gathers together all the Petitions and Supplications of the whole Office.

*Q.* Why is the Collect always ended with those Words, Through our Lord Jesus Christ? &c.

*A.* To signify, that he is our only Mediator of Redemption, and principal \* Mediator of Intercession; and that we cannot merit any thing by our Prayers, unless we make them in his Name.

*Q.* Why make we a Commemoration of the Saints?

*A.* To praise God in his Saints, according to the advice of the Psalmist, Psalm 150. and to recommend our selves to their Merits and Prayers. Psalm. 150. v. 1. B. S. H. Q.

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\* And only Mediator that intercedes in his own Name. The Virgin Mary prays in the Name of her Son.

*Q. Why end we every Hour with those Words, And let the Souls of the Faithful through the mercy of God rest in Peace?*

*A. That the poor Souls in Purgatory may be Partakers of all our Prayers and Supplications.*

*Q. Why is the whole Office ended with some Hymn or Antiphone to our Lady?*

*A. That by her it may be presented to her Son, and by him to his Eternal Father.*

*Q. WHY are the Nocturns in some Offices so called?*

*A. Because those parts of the Office were wont to be said Nocturno tempore, in the Night time.*

*Q. Why are the Fifteen Gradual Psalms so called?*

*A. From a custom the Jews observed of singing them, as they ascended up Fifteen Steps or Degrees, (in Latin *gradus*) towards Solomon's Temple, singing one Psalm on every Step.*

*Q. Why are the Penitential Psalms so called?*

*A. Because they contain many deep Expressions of inward Sorrow and Penitence, or Repentance of Sins committed, and many Cries or Supplications to God for Mercy and Forgiveness.*

## C H A P. XXIV.

*The Solemnities of CHRIST our Lord (instituted for the most Part by the Apostles) and the Sundays of the Year Expounded.*

**Q. W**hat meaneth the Nativity of Christ, or Christmas?

**A.** It is a solemn Feast or Mass yearly celebrated by the whole Catholick Church from the Apostles Time to this Day, in memory of the Birth of Christ at *Bethlehem*; and therefore it is called *the Feast of the Nativity*, and *Christmas*; from the Mass of the Birth of Christ.

**Q.** What meaneth the Circumcision, or New-years days?

**A.** It is a Feast in Memory of the *Circumcision* of our Lord, which was made on the Eight Day from his Nativity, according to the *Prescript* of the Old Law, *Gen. 17. 12.* when he was named *Jesus*, according as the Angel had foretold, *St. Luke 1. 31.* and began to shed his Infant-blood by the Stony Knife of Circumcision, for the Redemption of the World, presenting it to his Father as a New years-gift in our behalf. And it is called *New-years-day* from the Old *Roman Account*, who began their Computation of the Year from the first of *January*.

**Q.** What meaneth the Epiphany, or Twelfth-day?

**A.**

*A.* It is a Solemnity in Memory and Honor of Christ's Manifestation or Apparition made to the Gentiles by a miraculous Blazing Star, by Virtue whereof he drew and conducted Three Kings out of the East to adore him in the Manger, where they presented him as on this Day with *Myrrh, Gold, and Frankincense*, in Testimony of his *Regality, Humanity and Divinity*. The word *Epiphany* comes from the Greek, and signifies an Apparition. And it is called *Twelfth-Day*, because it is celebrated the Twelfth Day after his Nativity exclusively.

*Q.* What meaneth the Purification, or Candlemas-day?

*A.* It is a Feast in Memory and Honor both of the *Presentation* of our Blessed Lord, and of the *Purification* of the Blessed Virgin, made in the Temple of *Jerusalem* the Fortieth Day after her happy Child-birth, according to the Law of *Moss*, *Levit. 12. 6.* And is called the *Purification*, from the *Latin* word *Purifico*, to purify; not that our Blessed Lady had contracted any thing by her Child-birth, which needed purifying, (being the Mother of Purity it self) but because other common Mothers were by this Ceremonial Rite freed from the Legal Impurity of their Child-Births.

And it is also called *Candlemas*, or a *Mass* of *Candles*; because before the Mass of that Day, the Church Blesseth her Candles for the whole Year, and makes a Procession with  
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hallowed Candles in the Hands of the Faithful, in Memory of the Divine Light, where-with Christ illuminated the whole Church at his *Presentation*, where old *Simeon* stiled him, *A Light to the Revelation of the Gentiles, and the Glory of his People Israel*, St. Luke 2. 32.

*Q. What meaneth the Resurrection of our Lord, or Easter-day?*

*A.* It is a Solemnity in Memory and Honor of our Saviour's Resurrection, or rising from the Dead on the Third Day, St. *Matth.* 28. 6. And it is called *Easter* from *Oriens*, which signifies the *East* or *Rising*, which is one of the Titles of Christ. *And his Name* (saith the Prophet) *shall be called Oriens*, because as the material Sun daily ariseth from the East, so He, the Son of Justice, as this Day, rose from the Dead.

*Q. What meaneth Ascension day?*

*A.* It is a Feast in Memory of Christ's Ascension into Heaven the Fortieth Day after his Resurrection, in the Sight of his Apostles and Disciples, *Acts* 1. 9, 10. there to prepare a Place for us, being preceded by whole Legions of Angels, and waited on by Millions of Saints, whom he had freed out of the Prison of Limbo.

*Q. What meaneth Pentecost or Whitsuntide?*

*A.* It is a solemn Feast in Memory and Honor of the coming of the Holy Ghost upon the Heads



Heads of the Apostles, in Tongues, as it were of Fire, *Acts* 2. 3. *Pentecost* in Greek signifieth the *Fiftieth*, it being the Fiftieth Day after the Resurrection. It is also called *Whitsunday*, from the *Catechumens*, who were cloathed in *White*, and admitted on the Eve of this Feast to the Sacrament of Baptism. It was anciently called *Wied-Sunday*, (i. e.) *Holy Sunday*; for *wied* or *wibed*, signifies Holy in the Old Saxon Language.

*Q. What meaneth Trinity Sunday?*

*A.* It is the Octave of *Whitsunday*, and is so called in Honor of the Blessed Trinity, to signify, that the Works of our Redemption and Sanctification then compleated, are common to all the Three Persons.

*Q. What meaneth Corpus Christi day?*

*A.* It is a Feast instituted by the Church, in Honor of the Body and Blood of Christ, really present in the most Holy Sacrament of the Eucharist; during the Octave of which Feast, it is exposed to be adored by the Faithful in all the principal Churches of the World, and great Processions are made in Honor of it; and therefore it is called *Corpus Christi-day*, or the Day of the Body of Christ.

*Q. What meaneth the Transfiguration of our Lord?*

*A.* It is a Feast in Memory of our Saviour's Transfiguring himself upon Mount *Tabor*, and shewing a glimpse of his Glory to his Apostles, *St. Peter*, *St. James*, and *St. John*. And  
his

his Face (saith the Text) *shone as the Sun*, and his Garment became white as \* Snow, &c. S. Mat. 17. 2. And in them also unto us, for our encouragement to Virtue, and perseverance in his holy Faith and Love. The Etyymology is obvious from *Transfiguro*, to Transfigure, or change Shape. \* B. S. H.

Q. *What is Sunday, or our Lords Day in General?*

A. It is a Day dedicated by the Apostles to the Honor of the most holy Trinity, and in Memory that Christ our Lord rose from the Dead upon Sunday, sent down the Holy Ghost on a Sunday, &c. and therefore it is called our Lord's Day. It is also called Sunday from the old Romans denomination of *Dies Solis*, the Day of the Sun, to which it was Sacred.

Q. *What are the Four Sundays of Advent?*

A. They are the Four Sundays preceding Christmas-day, and were so called by the Church in Memory and Honor of our Saviour's coming, both to redeem the World by his Birth in the Flesh, and to judge the Quick and the Dead; from the Latin word *adventus*, which signifies advent or coming.

Q. *What are the Four Sundays of Septuagesima, Sexagesima, Quinquagesima, and Quadragesima?*

A. Those are Days appointed by the Church to Acts of Penance and Mortification, and are a certain Gradation or Preparation for the Passion and Resurrection of Christ, being so called,

called, because the *First* is the *Seventieth*, the *Second* the *Sixtieth*, the *Third* the *Fiftieth*, the *Fourth* the *Fortieth* Day, or thereabouts, preceding the *Octave* of the *Resurrection*, according as their several Names import.

*Q. Why is the whole Lent called Quadragesima?*

*A.* Because it is a Fast of Forty Days, in imitation of Christ's Fasting in the Desert Forty Days and Forty Nights, and is begun the Fortieth Day before *Easter*, which is therefore called *Quadragesima*, or the *Fortieth*.

*Q. What is Passion-Sunday?*

*A.* That is a Feast so called from the *Passion* of Christ, then drawing nigh, and was ordained to prepare us for a worthy Celebrating of it.

*Q. Why is Palm-Sunday so called?*

*A.* It is a Day in Memory and Honor of the triumphant Entry of our Lord into *Hierusalem*, and is so called from the *Palm Branches* which the *Hebrew* Children strewed under his Feet, crying, *Osanna to the Son of David*, *St. Mat. 21. 15.* And hence it is that Yearly, as on that Day, the Church bleffeth *Palm*, and makes a Solemn *Procession* in Honor of the same Triumph, all the *People* bearing *Palm Branches* in their Hands.

*Q. What is Dominica in albis, commonly called Low Sunday?*

*A.* It is the *Octave* of *Easter* day; and is so called from the *Catechumens*, or *Neophytes*, who were on that Day solemnly divested

vested in the Church, of their *White Garments*.

*The Feasts of our Blessed Lady and the Saints  
Expounded.*

**Q.** *What means the Conception, Nativity, Presentation, Annunciation, Visitation, and Assumption of our Blessed Lady?*

**A.** They are Feasts instituted by the Church in Memory and Honor of the Mother of God, but chiefly to the Honor of God himself, and so are all the other Feasts of Saints, and whatever else; for they are honored for his sake.

**Q.** *How explain you that Answer?*

**A.** The Feast of the Conception is in Memory of her miraculous Conception, who was conceived by her Parents St. *Joachim* and St. *Anne* in their old Age, and sanctified from the first Instant in the Womb. The *Nativity* is in Memory of her happy and glorious Birth, by whom the Author of all Life and Safety was Born to the World. The *Presentation* in Memory of her being presented in the Temple at Three Years Old, where she vowed herself to God both Soul and Body. The *Annunciation* is in Memory of that most happy Embassy brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, St. *Luke* 1. 31, 32. The *Visitation* is in Memory of her visiting St. *Eliza*.

*Elizabeth*, after she had conceived the Son of God, at whose presence *St. John the Baptist* leaped in his Mothers Womb, *S. Luke 1. 41.* And her *Assumption* is in Memory of her being assumed or taken up into Heaven, both Soul and Body, after her Dissolution or Dormition; which is a constant Tradition in the Church.

*Q. For what End are the several Solemnities of Saints?*

*A.* They are instituted by our Holy Mother the Church to Honor God in his Saints, and to teach us to imitate their several Kinds of Martyrdoms and Sufferings for the Faith of Christ, as also their several Ways of Virtue and Perfection; as the Zeal, Charity, and Poverty of the Apostles and Evangelists; the Fortitude of the Martyrs, the Constancy of the Confessors; the Purity and Humility of the Virgins, &c.

*Q. What meaneth the Feast of St. Peter's Chair, at Antioch?*

*A.* It is kept in Memory of *St. Peter's* installing, and erecting his Apostolical Chair in the City of *Antioch*.

*Q. What is the Feast of his Chair at Rome?*

*A.* It is a Solemnity in Honor of the translation of his Chair from *Antioch* to *Rome*.

*Q. Why are St. Peter and St. Paul joined in one Solemnity?*

*A.* Because they were principal and joint Co-operators under Christ in the Conversion of the World, *St. Peter* converting the Jews, and

S

St. Paul



St. Paul the Gentiles; as also because both of them were Martyred at the same Place, Rome, and on the same Day, June 29.

Q. What means the Feast of St. Peter ad Vincula, or St. Peter's Chains?

A. It is in Honor of those Chains wherewith Herod bound St. Peter in Hierusalem, and from which he was freed by the Angel of God, Acts 12. by the only touch whereof great Miracles were afterwards effected; to say nothing of their miraculous joining together many Years after into one Chain, with those Iron Fetters in which he had been imprisoned in Rome.

Q. What meaneth the Feast of Michaelmas?

A. It is a Solemnity or Solemn Mass in Honor of St. Michael, Prince of the Heavenly Host, and likewise of all the Nine Orders of holy Angels; as well to commemorate that famous Battle fought by him and them in Heaven, against the Dragon and his Apostate Angels, Apoc. 12. 7. in Defence of Gods Honor; as also to commend the whole Church of God to their Patronage and Prayers. And it is called the *Dedication of St. Michael*, by reason of a Church in Rome dedicated on that Day to St. Michael, by Pope Boniface.

There is another Feast called the *Apparition of St. Michael*, and is in Memory of his miraculous Apparition on Mount Garganus, where by his own Appointment a Temple was dedicated to him in Pope Gelasius his time.

Q.

**Q.** For what Reason hath the Holy Church ordained one Solemnity in Memory of all the Saints?

**A.** That so at least we might obtain the Prayers and Patronage of them all, seeing the whole Year is much too short to afford us a particular Feast for every Saint.

**Q.** What meaneth all Souls Day?

**A.** It is a Day instituted by the Church in Memory of all the Faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging Pains, and come to everlasting Rest.

**Certain other Festivals and peculiar Days Expounded.**

**Q.** What means Shrovetide?

**A.** It signifies a time of Confessing; for our Ancestors were used to say, *we will go to shrift*, instead of *we will go to Confession*; and in the more primitive Times all good Christians did then (as many do now) confess their Sins to a Priest, the better to prepare themselves for a holy Observation of Lent, and worthy receiving the B. Sacrament at Easter.

**Q.** What signifies Ashwednesday?

**A.** It is a Day of publick Penance and Humiliation in the whole Church of God, and is so called from the Ceremony of blessing Ashes on that Day, wherewith the Priest signed the People with a Cross on their Fore-

heads, giving them this wholesome Admonition, *Memento homo, &c. Remember man that thou art dust, and to dust thou shalt return.* So to prepare them for the holy Fast of Lent, and Passion of Christ.

*Q. What means Mandy Thursday?*

*A.* That's a Feast in Memory of our Lord's last Supper, where he instituted the blessed Eucharist, or Sacrament of his precious Body and Blood, and washed his Disciples Feet; and it is called *Mandy Thursday*, as it were *mandatum*, or *mandat Thursday*, from the first Word of the Antiphon, *Mandatum novum do vobis, &c. St. John 13. 34. I give to you a new command, (or mandat) that you love one another, as I have loved you;* which is sung on that Day in the Churches, when the Prelates begin the Ceremony of washing their Peoples Feet, in Imitation of Christ's washing his Disciples Feet, before he instituted the blessed Sacrament.

*Q. What meaneth Good Friday?*

*A.* It is the most sacred and memorable Day on which the great good Work of our Redemption was consummated by Christ on his bloody Cross.

*Q. What mean the Three Days of Tenebræ, before Easter?*

*A.* It is a mournful Solemnity, in which the Church laments the Death of Christ; and is called *Tenebra*, or *Darkness*, to signify the Darkness which over-spread the Face of

of the Earth at the time of his Passion.  
*Q. What meaneth Rogation Week, being the Fifth after Easter?*

*A.* It is a Week of publick Prayer and Processions for the Temperateness of the Season of the Year, and the Fruitfulness of the Earth, and it is called *Rogation*, from the Verb *Rogo*, to ask, by reason of the said Petitions made to God in that behalf.

*Q. What means the Quatuor tempora, or Four Weeks of Ember, or Ember-days?*

*A.* Those are times also of publick Prayer; Fasting, and Processions, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render Thanks to God for the Fruits and Blessings of the Earth, and are called *Ember Days*, or *Days of Ashes*, from the no less antient than religious a Custom of using Hair-cloth and Ashes in time of publick Piety and Penance; or from the old Custom of eating nothing on those Days till Night, and then only a Cake bak'd under the Embers, or Ashes, which was called, *Panis subcineritius*, or *Ember bread*.

*Q. What mean the Two Holy-wood days?*

*A.* Those are Two Ancient Feasts; the one in Memory of the miraculous Invention, or finding out the holy Crois by St. Helen, Mother to Constantine the Great, after it had been hid and buried by the Infidels 30 Years, who had erected a Statue of Venus in the Place of

it. The other in Memory of the Exaltation, or setting up the said Holy Cross by *Haracli-* as the Emperor, who having regained it a Second time from the *Persians*, after it had been lost Fourteen Years, carried it on his own Shoulders to Mount *Calvary*, and there exalted it with great Solemnity; and it is called *Holy Rood*, or *Holy Cross*, for the great Sanctity which it received by touching and bearing the Oblation of the most precious Body of Christ; the word (*Rood*) in the old Saxon Tongue, signifying Cross.

## C H A P. XXV.

### *Some Ceremonies of the Church Expounded.*

Q. **W**hat is Holy Water?

A. A Water sanctified by the Word of God and Prayer, 1 Tim. 4. 5. in order to certain Spiritual Effects.

Q. What are those Effects?

A. The chief are, 1. To make us mindful of our Baptism, by which we entred into Christ's Mystical Body, and therefore we are taught to sprinkle ourselves with it as often as we enter the material Temple (which is a Type thereof) to celebrate his Praise.

2. To fortify us against the Illusions of Evil Spirits, against whom it hath great Force, as witnesseth *Theodore* Eccl. Histor. l. 3. c. 21. And hence arose the Proverb, He

loves



loves it (speaking of things we hate) as the Devil loves Holy Water.

*Q. How ancient is the use of Holy Water?*

*A.* Ever since the Apostles time: Pope Alexander I. who was but the Seventh Pope from St. Peter, makes mention of it in one of his Epistles.

*Q. Why is Incense offered in the Church?*

*A.* To raise in the People a conceit of Mysteriousness in the Action to which it is applied, and to beget a pious Esteem of it, as also to signify that our Prayers ought to ascend like a sweet Perfume in the Sight of God. 'Tis mentioned by St. Dionysius. *Eccles. Hierarchia c. 3.*

*Q. Why is the Cross carried before us in Procession?*

*A.* To shew that our Pilgrimage in this Life is nothing but a following of Christ crucified.

*Q. Why are our Foreheads signed with holy Ashes on Ashwednesday?*

*A.* To remember us of what we are made, and to admonish us to do Penance for our Sins as the Ninivites did in Fasting, Sackcloth, and Ashes, especially in the holy Time of Lent.

*Q. Who ordained the solemn Fast of Lent?*

*A.* The Twelve Apostles according to St. Hierom *Epist. ad Marcel.* in Memory and Imitation of our Saviour's Fast of Forty Days.

*Q. Why are the Cross and holy Images covered in time of Lent?*

*A.* To signify that our Sins (for which we  
then

then do Penance) interpose betwixt God and us, and to expresse an Ecclesiastical kind of Mourning, in reference to our Saviour's Passion.

*Q. Why is a Veil drawn betwixt the Altarpiece and the People in the Lent-time?*

*A.* To intimate that our Sins are as a Veil which hinder us from seeing the Beatifical Vision, or Face of God. And as the Veil of the Temple was rent at the Death of Christ, so is the Veil of our Sins by Virtue of his Crois and Passion, if we apply it by worthy Fruits of Penance.

*Q. What mean the Fifteen Lights set on the Triangular Figure, on Wednesday, Thursday and Friday in Holy Week?*

*A.* The Three upper Lights signify, *Jesus, Mary and Joseph*; the Twelve lower the Twelve Apostles. The Triangular Figure signifies, that all Light of Grace and Glory is from the Blessed Trinity; and Fourteen of those said Lights are extinguished one by one after every Palm, to shew how all their Light of Spiritual Comfort, was extinguished for a time in those most holy Saints, by the Passion and Burial of Christ. The Fifteenth Light is put under the Altar, to signify his being in the Sepulcher, as also the Darkness that overspread the whole Earth at his Death.

*Q. What signifies the Noise made after long Silence, at the end of the Office of Tenebræ?*

*A.* The Silence signifies the Horror of our Sa-

Saviour's Death, the Noise, the cleaving of the Rocks, and rending the Veil of the Temple which then happened.

*Q. Why is the Paschal Candle hallowed and set up at Easter?*

*A.* To signify the new Light of Spiritual Joy and Comfort, which Christ brought us at his Resurrection; and it is lighted from the beginning of the Gospel till after the Communion betwixt Easter and Ascension, to signify the Apparitions which Christ made to his Disciples during that Space.

*Q. Why is the Font hallowed?*

*A.* Because the Apostles so ordered it, according to St. Dionysius, who lived in their time, *l. Eccl. Hier. c. 2.*

*Q. Why is that Ceremony performed at the Feast of Easter and Whitsuntide?*

*A.* To shew that as in Baptism we are buried with Christ, so by Virtue of his Resurrection, and the coming of the Holy Ghost, we ought to arise again, and walk with him in newness of Life.

*Q. Why is the material Church or Temple hallowed?*

*A.* Because it bears a Figure of the Spiritual, *viz.* the mystical Body of Christ, which is *holy and unspotted*, *Ephes. 5. 27.* as also to move us to some special Reverence and Devotion in that Place, and all things should be holy in some Measure, which appertain to the Service of our most Holy God.

10 Q. *Why is the Altar Consecrated?*  
 and. Because, if the Altar in the old Law  
 were so Holy that it sanctified the Gift. *Mat.*  
*27. 19.* much more ought the Altar of the  
 New-Law to be Holy, which is the Place of the  
 holy and dreadful Sacrifice, the very Seat of  
 the Body and Blood of Christ, according to  
*Optatus* in his Sixth Book against *Parmentien* the  
*Donatist.* *We have an Altar (saith St. Paul)*  
*whereof they (the Jews) have no power to eat,*  
*who serve the Tabernacle, Heb. 13. 10.*

FINIS.

# Dr. BAYLIE'S CHALLENGE.

**I**T will not be denied but that the Church of *Rome* was once a most Pure, Excellent, Flourishing and Mother Church. † *Rom.*

1. *8. Rom. 16. Rom. 6. White defence of his way, P. 43. 4. King James in his Speech to the Parliament. Whitaker in his Answer to Dr. Sand 2. demonstrat. Ful. in c. 22. Thes. S 7. Reynolds in his 5 Conclusion.*

This Church could not cease to be such, but she must fall either by Apostacy, Heresy, or Schism.

I. *Apostacy* is not only a renouncing of the Faith of Christ, but the very Name and Title to Christianity: No Man will say, that the Church of *Rome* had ever such a fall, or fell thus.

II. *Heresy* is, and Adhesion to some private and singular Opinion, or Error in Faith, contrary to the general approved Doctrine of the Church.

If the Church of *Rome* did ever adhere to any singular or new Opinion disagreeable to the common received Doctrine of the Christian World, I pray satisfy me to these particulars, viz.

1. By



*Dr. Baylie's Challenge.*

1. By what General Council was she ever condemned?

2. Which of the Fathers ever writ against her? Or,

3. By what Authority was she otherwise reproved. For,

It seems to be a thing very Incongruous, that so great a Church should be condemned by every one that hath a mind to condemn her.

III. *Schism* is a departure or division from the Unity of the Church, whereby the Band and Communion held with some former Church, is broken and dissolved.

If ever the Church of *Rome* divided herself by *Schism* from any other Body of faithful Christians, or broke Communion, or went forth from the Society of any Elder Church: I pray satisfy me as to these Particulars.

1. Whose Company did she leave?

2. From what Body did she go forth?

3. Where was the true Church which she forsook?

For it appears a little strange to me, that a Church should be accounted Schismatical, when there cannot be assigned any other Church different from her, (which from Age to Age, since Christ his time has continued visible) from whence she departed.

F I N I S.